

Biography of Hadrat Bu Ali Shah Qalander



The mausoleum of Hadrat Bu Ali Shah Qalander

Translated by
Mohammed Abdul Hafeez
Hyderabad, India
Email: hafeezanwar@yahoo.com

Published by

© MOHAMMED ABDUL HAFEEZ

First Published 1439/2018

All rights reserved. No part of this publication may be reproduced or stored in a retrieval system, or transmitted in any form or by any means, electronic or otherwise, without written permission from the publisher.

Contents

1.Preface.....,	4
2.Biography of Hadrat Bu Ali Shah Qalandar	9
3.The poetry of Hadrat Bu Ali Shah Qalandar.....	9
4.The journey of Sheikh Fakheruddin to Iraq.....	12
5.Education.....	16
6.The pledge and devotion.....	26
7.The titles.....	31
8.The event of Sultan Balbon of Delhi Kingdom.....	35
9.The Qalandaria way of life.....	38
10.Throne of the caliphate.....	54
11.The kings of time and Shah Bu Ali Qalandar.....	61
12.The contemporary personalities.....	74
13.The Destruction of Kaliyar.....	97
14.Passing on and funeral.....	101
15.Biography of Hadrat Sheikh Jalauddin Kabir Auliya.....	103
16.Shams of Auliya Hadrat Khaja Shamsuddin Turk.....	109
17.The contemporary personalities of Bu Ali Qaladar.....	116
18.The teaching and preaching mission work of Islam.....	120

Preface

This is a very old book which is well known by the title of biography of Hadrat Bu Ali Shah Qalandar in the Urdu language and translated by me from Urdu into the English language for the first time. In this book it is being presented the biography of Hadrat Hadrat Bo Ali Shah Qalandar and the Urdu version of the book which was published in the year 1933 by Ata Mohammed Ata and Habibullah Mazhar. So it was published 85 years ago.

The manuscript of the Urdu book is checked and stamped by the Aligarh Muslim University Aligarh. And I have uploaded the Urdu manuscript on archive.org.

This translation of the most ancient and celebrated Urdu book about Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand but also by many readers.

This is a small book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual way) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism and all these details and sayings of the great Sufi Saint and Sufi master Hadrat Bu Ali Shah Qalandar are added in this book. And also in this book, there are some great achievements which are not yet known to the general, persons and other persons are published in a very interesting style so for this reason, the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will start reading this book's first page and will not stop its reading till they will reach its last page as in this book some interesting events and as well as other great miracles and endeavors of holy saint are added and this holy saint to have passed away from the world some 8,00 years ago.

Even though this is small book, but due to its importance it is so great due to coverage of so many interesting events and positive information in it so it is like an ocean of knowledge and information of the holy saint and who have passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign land so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book 'Muslim saints and Mystics' (Tadhkirtal Aliyah by Farid al-din Attar) which is very famous in the Western world among the English knowing persons. So, for this reason, there will be some small differences in it while

comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great saint Hadrat Bu Ali Shah Qalandar is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the Indian sub-continent but he was also a great personality who is well known for many of his great achievements and miracles so in brief he was Qutub (highest cadre in spiritual pivot at axis) of his time and who did many great endeavours for the preaching and propagation of Islam in the above areas with hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this book from Urdu to English, so I request the readers to read this book because in it there are many revelations of the secrets which are added in this book for which I shall be highly obliged to all of its readers in this matter.

In the preface of the book '*Tadhikra Awliya*' (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis but in this book also there are many revelations of the secrets which are available for the students of the Tariqa (spiritual path) of Sufism.

The poetry of Hadrat Bu Ali Shah Qalandar

The poetry is having the secrets of the Lord who is merciful.
 Also, these are like exegesis of the book of the holy Quran
 There will be found in it the shining of the sayings of Hadith
 It is a strange treasure of the secrets and great meanings in it
 In it, there will find mines which are full of hidden secrets
 It is light to eyes of persons who were successful in the way
 It is the constitution of perfect persons who left the world
 And also holy persons who followed rights of the path of God
 So who were faced much censures and oppression in the life.
 Hafeez is an old servant and the devotee of Bu Ali Qalandar
 He hopes his book of Bu Ali will be become world renowned
 May Allah increase his status and position in the both worlds
 So that his devotees will be getting his kind favours and love
 So Hafeez make sure the biography book be famous in world
 Like moon book will shine among stars in big sky of the Lord.
 Bu Ali is Sultan of the Panipat but his rule is all over the world

As he is fragrance of Ali who is beloved of the kind Prophet
 Until the day of judgment Bu Ali's all miracles will continue
 Bu Ali's status and position is like a shining sun in the world.

1. Biography of Hadrat Bu Ali Qalandar

Name and patronymic name

For writing our book of a biography of Hadrat Bu Ali (fragrance of Ali) Qalandar we have studied these books and in the following books, his complete life details are available.

1. '*Akbar Akhyar*'
2. '*Tadhkira al- Ghousia*'
3. '*Tadhiral Auliya Hind*'
4. '*Sair al-Aqtab*'
5. '*Sharfal Munaqib*'

We have evaluated all books of biographies of Shah Bu Ali Qalindar. But we have considered the high opinion of the author of the book '*Sharaf Manuaqib*' which was written by Khaja Hameeduddin Arif of Panipat and accepted his opinion as it very reliable in all other books which were mentioned as above. Because he is among the sons of Hadrat Bu Ali Qalandar's brother and his name is Hadrat Nizamuddin Iraqi. And also he was custodian of the mausoleum of Hadrat Bu Ali Qalandar. So, for this reason, the events and conditions which he has mentioned in his above book are deemed as reliable and authentic.

Khaja Bu Ali Shah was a most popular holy person of his time. He has spent 119 years of his life under the shed of the sky and traveled many places and met a large number of the holy persons and he has to get favour from them and also done a favour to a large number of the people. He has seen rules of many kings by his eyes. So why there will

no be attraction and charm in his poetry. Yes, there is much attraction and magnetism are available there in his poetry.

Hadrat Baba Qalandar belongs to the categories of such sacred persons and in whose dignity there are revelations in the tradition of the Prophet of Allah in which it is said that “Holy persons are not dead but they migrate.”

Name and genealogy

His holy name is Sharfauddin and his title is Bu Ali (fragrance of Hadrat Ali Murtuza) and which was given by Hadrat Ali Bin Ali Taleb (R.A.) and its explanation is available in the chapter of Zikar Bait and also there are some other his titles are there and its details which will be also added in Zikar Bait chapter in this book. He has relation and devotion to the family of Qalanderia and so for this reason he was famous as Bu Ali Qalandar. His full name is Sharafuddin Bu Ali Qalandar. In his poetry, he has used his pen names as follows.

- 1.Sharaf
- 2.Bu Ali
- 3.Qalandar

So for this reason which is his pen name so it may not be confirmed in reliance.

His genealogy link will be connected by some generation with Hadrat Jafar Al-Noman and whose title is world famous as Imam Abi Hanifa Kofi Thabit Bin Noman.

Genealogy record

Sheikh Sharafuddin Bu Ali Qalandar bin Moulana Salar Fakharuddin Ibrahim well known as Iraqi Quds Sara Bin Moulana Salar Zubair Bin Moulana Salar Hasan Bin Salar Aziz Bin Salar Abu Bakar Haji Bin Moulana Sheikh Mohammed alias Moulana Faris who was disciple and caliph of Hussain Bin Mansour Hallaj Bin Moulana Abdul Rahman Bin Moulana Mohammed Bin King of Hanafi school of the thought of the Muslims Hadrat Imam Abu Hanifa Kofi.

Before mentioning his birth details it seems proper that we should mention details of his father Hadrat Sheikh Fakheruddin Iraqi in brief. In the '*Nafqat Nafas*,' it is mentioned by Moulana Jami and also the author of '*Bustan Ghousia*' who has mentioned that in reality, Sheikh Fakheruddin Iraqi belonged to the area of Hamdan. In his younger age, he has memorized Holy Quran at the age of 17 years and he was obtained knowledge and he was engaged in the work of teaching and education. His Diwan (collected odes of the single poet) is well known and his book '*Lamat*' is also very famous and which is actually his comprehensive book of the secrets and points of mystic knowledge.

One day he was giving lessons to the students and at that time a group of Qalanders (dauntless persons/wandering ascetics) came to Hamadan and in that group, there was one smart boy was there. And so there was prevailed upon him the overpowering condition of the love. And his nature was such suitable so by seeing any kind of beautiful thing then he will remember the creative power of Allah. On such situation, he will remember the creator from the thing and from the mankind, he will also remember the creator. And in the worldly thing, he would like to see the color of the reality. So he has fallen in love with the beauty and grace of that boy very much. Until the group of free people was there and that boy was there in Hamadan he was with that boy and he was done his hospitality very much. After some days when that group

was left from Hamadan then he was passed some days in uneasiness and worry. When he was unable to control his condition of uneasiness and worry then he has left his native place and then he was followed the group of dauntless persons. He was met with them at some place. When bad character Qalander persons have seen him at some place then they said to him “ You are a leader and rich and respectable person of Iraq. We are Qalandar people who have removed hairs from the mouth and we have also removed our four eyebrows and we are in travel in our freestyle of the life. So, for this reason, our company will be not suitable for you. If you want to travel with us on the journey it is then you should have to adopt our shape and our look as well as our appearance with you. So to remove your four eyebrows from your face. As on the heart of Khaja Sahib, there was established powerful love of the boy so he was cleared off four eyebrows from his face and he has worn the dress of the Qalandar persons and he was added in the group of Qalandar persons. Slowly this caravan was reached to Multan and this group went into service of Hadrat Bahauddin Zakaria Multani. Khaja Bahauddin by his revelation of innermost he was able to know that Fakheruddin has become a lover of that boy. So he was desired and he was converted the love of the boy toward love of the reality. When the caravan was begun leaving Multan Khaja Bahauddin was able to know in this matter. And he was taking care whether Iraqi may leave Multan along with the caravan. So for a time, he waited in this matter. During this time there was dusty storm came over there with darkness the bad Qalandar group was scattered here and there. Fakheruddin in that time of trouble and worry Hadrat Fakheruddin came back at the door of the shrine building which was there as a sign of guidance of Hadrat Zakeria Multani. He was sent his servant and has called him inside of the building. He has embraced him and touched also his chest with his chest. Upon touching his chest then at that time love of the boy which was there in the chest

was left and in its place love of Allah was entered into the heart of Fakheruddin. Baba Zikera was allotted him one separate room for a stay with him in the shrine. And he has started his training of innermost in the shrine building.

After some days his daughter who was famous in her chastity like Hadrat Rabia of Basra and who was married with Fakheruddin. He was lived for a period of 25 years in the company of Bahauddin and he was able to get favour from him there. As he was a great poet of his time and in his poetry, there was so much grief and sadness was available. So for this reason usually Baba Bahauddin used to listen to his poetry and at that time there will be prevailed upon him the condition of ecstasy. The author of book '*Nafqat*' has mentioned that there was born one son from the daughter of Baba Bahauddin and his name was given as Kabiruddin and it is mentioned but we have studied many other books but we could not find the above information of birth of his son who was given name as Kabiruddin to him.

4.The journey of Sheikh Fakheruddin to Iraq and his 2nd marriage and son

During this period the daughter of Baba Bahauddin died and author of book '*Bostan Ghousia*' has mentioned that Baba Bahauddin

-
1. The book '*Bustan Ghousia*' which is a biography of Hadrat Bahuddin Zakaria Multani.
 2. Moulana Jami has written in his book '*Nafqat*' that when the time of leaving of Hadrat Bahuddin Zakaria Multani was near than at that time he was given his saintly dress of caliphate to Fakheruddin. So the people

had seen this status and dignity of Fakheruddin with envy and also there were some such conditions which prevailed and due to this reason, there was arose in him the love of the country. He has left Multan for his journey towards Iraq.

want to marry his second daughter to him. And for this matter he was taken advice from his son Saderuddin and who told him that “One-day Faktheruddin was upholding his shirt for the air so for this reason if in the person if there will be such sensual pleasure then such person will not become eligible for marrying. Upon hearing this Baba Sahib was kept away from his decision in this matter. And for this reason, Fakheruddin has returned back to his country Iraq from Multan. During his journey when he was reached to Hamdan. Then at that time there was lived Syed Namatallah Hamdani and who was married to his sister Hafiza Jamala with him. And who was Quran-conner and her grave is there in Panipat near the eastern side of the tomb of King Ibrahim Lodi and in the north side of the royal fort at distance of 200 yards. Her mausoleum is well known and famous as Hafiza Jamal and Maiji in Panipat

Sheikh Fakheruddin Iraqi came back to Panipat from Hamdan along with his holy wife and from her holy body Bu Ali Qalandar’s brother Sheikh Nizamuddin Iraqi and Hadrat Bu Ali Qalandar was born in Panipat which is in district Karnal and other details in this matter are added in this book in the next pages.

Birth

When Nizamuddin Iraqi was attained the age of majority then at that time he went to India for business and trading purpose from the country Iraq. He was married with a daughter of Moulana Karimuddin Rumi.

And he was a businessman and dealing in the selling of the pearls. He was entered in Panipat village. He said about Panipat that “Its grounds and open places are beautiful and very much attractive”. So he was liked the atmosphere of the place of Panipat to great extent. So he has liked very much the place of Panipat and he was settled down in this place. When it was felt hard to bear distance from his son Nizamuddin then Fakheruddin came to Panipat along with his wife to meet his son there and he has stayed there. And it is desired by Allah that the saintliness of India and due to good fortune and blessing of the foot of lover of Allah Hadrat Bu Ali, India has to become the place of excellence.

So, for this reason, Hadrat Bu Ali Qalandar was born in India in the 605 Hegira year. And as per statement of the author of book ‘*Nafaq*’ Fakheruddin Iraqi was died in Damascus on the 8th Ziqad in 688 Hegira. And he got a place of burial at the back side of the mausoleum of Ibn Arabi and which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave.

And his son Nizamuddin Iraqi who was died on 10th Jamad Al-Thani in the year 700 Hegira in the Panipat village and his grave is available there.

When Qalandar Sahib was born then for a period of three days he was in the weeping condition continuously and he did not drink milk and did not open his eyes. When three days were over then Sheikh Fakheruddin Iraqi went out of his house and where he has seen one beggar wearing leather dress in the condition of ecstasy and he has shaken his hands and said “Oh Sheikh congratulation for the birth of your son” and he said to him that he wants to see his son. The Sheikh of time has taken him to the inside of the house by holding his hand. When that Fakir of excellence was seen him and he was found that light of Allah was there on the face of the newly born kid. And he was kissed on

his face. And he was read verse ‘Fa Innma Tawwalu Fatam Wajihilliah’ in his ear and so, for this reason, the boy stopped weeping. And the boy has started drinking milk. It shows that he was a holy saint by his birth. There was available in his nature for giving respect and honour of the Quran and this book was sent down by Allah with the command and prohibitions. He has become silent upon hearing a verse of the Holy Quran. In some tradition, It was mentioned that the beggar was Shah Jamal Qalandar who used to wear leather dress and who taught him the great name of Almighty Allah so in this matter Allah knows better. The darwesh said to him that “Oh Sheikh this your son is a lover of the Allah.” It is not good to disclose the secret of the lovers and upon saying this he has vanished away from there. It is possible that about secret it is a sign towards that the newly born boy is a saint by birth. This title was first of all said by Shah Jamal Qalandar and who has become famous and world renown.

As per tradition, it is revealed that Hadrat Bu Ali Qalandar and Qutub Jamaluddin Hansavi, Sultan Fararghanavi and Sufi Kethali were all his maternal cousin brothers. But about Qutub Jamaluddin Hansavi as per his genealogy record, it is known that Qutub Jamaluddin Hansavi was his maternal cousin as well as he was brother in law of him. Because Fakher Salar had two daughters and one has died without children and another daughter was married to Qutub Jamaluddin of Hansi. And from her genealogy record of Qutub Jamaluddin Hansvai was continued.

Regarding the death of Fakheruddin Iraqi

In this matter, we have done a lot of research work and it was confirmed that from Panipat he went towards his native place in Iraq for the aim of tourism purpose and it was required by Allah that Sheikh should be bury in his native place. So It happened like that and he was

died and buried there and his final resting place is available near the mausoleum of Ibn Arabi.

5. Education

His early education was started in Delhi. Even after research, the names of teachers could not be known but as per one reliable tradition, it was known that he was memorized holy Quran by Sirajuddin Makki and also he was studied by him Islamic law and knowledge of traditions of the Holy Prophet. And Moulana Sirjauddin's grave is there at the back side of drum house of shrine building of Hadrat Bu Ali Qalandar in Panipat. He was also studied Islamic law and knowledge of traditions of the Holy Prophet by him. His memory was very sharp in his childhood period that when he will look any subject so then he will memorize it like an as an impression on the stone. He was Quran-conner so he was perfect in the language of Arabic. So, for this reason, his poetry work which he was written in Arabic poetry with such perfection and excellence that with a command and which shows his skill in this knowledge at the higher level. Other than poetry and also in the Persian prose he has written the following.

1. Quranic verses
2. The traditions of the Holy Prophet
3. Sayings of the Sufi masters

The Quranic verses, the traditions of the holy prophet and saying of the Sufi master were described by him very well and in an interesting way. From Quranic verses, he was described such points which prove

that he has mastery in the exegesis of the Quran. His nature was that so there is his interest towards this side. He was a high-level easy writer and great writer of the exegesis also. So his nature was such that which was suitable and where he was seen there and he was found hard and difficult and problems for which he was given then such explanations like the movement of the waters. Also, he was a great learned person. Also scholar of the traditions of the Holy Prophet and accomplished person. As his father who belongs to the Persian and Arabian country and her mother belongs to Arabic origin of a descendant of the family of the Prophet. His elder brother was also born in the country of Iraq. So the mother tongue of Hadrat Bu Ali Qalandar has become Persian.

As at that time Panipat was center of knowledge and arts. So he has also obtained knowledge from different teachers there. As his father has written many books and was a perfect poet. Also, he was old and pious personality as well as he was accepted person of Allah and also he was a great and perfect man of his time.

Upon study of the books '*Lamat*' and '*Dewan Iraqi*' which is showing proof that he has perfection in the knowledge of Sufism. He has got the reality of love and passion for poetry in his inheritance.

So as per his father, he has shown his passion of the innermost in the Persian Ghazal (odes). Even after our hard research, it was not known in this knowledge who was his teacher in the poetry. And with whom he was set to get this knowledge. It is probably thinking that he was taken advice from his father in this matter. Because he was a perfect poet of his time and he was well known around the world for his knowledge of poetry. Like his father also in his poetry, there was the depth of feeling and there were points of knowledge of Allah and as well as knowledge was found in it. Also, his native place was India so the current language which was at that time was Hindi was become his mother tongue. In

which he was also got perfection and knowledge. On many occasions, he said many Dohas (in the Hindi language is a form of the self-contained rhyming couplet in poetry composed in Mātrika meter) in the Hindi language.

Teaching and preaching

He was spent most of his life in the teaching and preaching

He has resided in the old city of Delhi. And for long period of time, he was busy in the work of teaching and preaching of the Islamic religion.

Great learned persons of time, scholars of Islamic law and scholars of the tradition of the Holy Prophet used to get benefit in the knowledge from him. He was a headmaster in Yak Minar School in Delhi. The learned persons of the time were very fond of him and like him very much. When he has arrived in Panipat from Delhi then at that time learned persons of Panipat have requested him to stay some more period of time so that they can able to learn some magazine's and also about points of Touhid (unity of God) and this event was confirmed by Hadrat Bu Ali Qalandar in his following writing in the Persian language.

”جمیع دانشمندان بریں درویش گفتند کہ یک ماہ دیگر بمانید تا از ہر کتاب
و رسالہ سبق بگیریم“

It was the ruling period of Sultan Alauddin Khilji. And his some part of the holy life was also attached with the court of this Sultan of Delhi. About his knowledge and perfection which was known during that period and he has become City Mufti (Muslim jurist). During the rule of Islamic Kingdom, the post of Muslim Jurist has granted by the court of

the King of Delhi. Which is thought very important and most powerful post in the kingdom. On this post, those persons were appointed who are perfect in the following knowledge.

1. Islamic law
2. The traditions of the Holy Prophet
3. Accidence and syntax
4. Rules of the logic
5. Literature

The author of book '*Sharaf Manaqib*' has given statement that Hadrat Qalandar Sahib was engaged in the teaching and preaching work for a period of 40 years in Delhi also in propagation of knowledge of Islam and he was engaged for work of the issuing of the legal opinions in one place in old Delhi which was available near the place of the Khaja Bakhtiar Kaki area.

From the above details, it is proved that in the world of knowledge how subtle was his personality. So there is his book '*Hukumnama*' is there and from seeing its style of writing of wanton and then it is known that it was completed by his servant. In this matter, Shah Muhadih Dehalavi in his book '*Akbar Akhyar*' same such above remarks is recorded by him.

Books

He has written many books by him during his life period. In them, his '*Dewan Farsi*' is well known and famous. It is a great treasure of secrets, points of the knowledge of God. Its importance and value are well known by reading its exegesis.

2. 'Masnavi Bu Ali Qalandar'

This is a well known printed book. It is a complete and comprehensive book in which there are find the following.

1. Advice

2. Subjects

3. Teaching and preaching

In this book, there is instruction mostly for the action of deeds. In the book, there will find many quotations from Jalaluddin Rumi's '*Masnavi*'. On them there was further touch by completing a couplet by adding hynistick to another are there. So in this way, the subject matter was improved very much and its importance has become double. In the beginning, of the preface of the book about human soul and body, there is available easy style in the poetry in details. In which it was indicated that your native place is not the world of flowers but you belongs to the world of angels.

3. Rubai (quatrain)

It is also a small collection of Rubiat (quatrains) and from meaning and explanation point of view, it is a like closing of the ocean water into the small water bottle of drinking.

All above three books have been published and available in the library books.

4. '*Risala Sar Ishaq*'

This is a magazine of 100 pages and which is not printed. But due to its meaning and explanation, this book's value is equal to some other great books which are famous and well known. In this book, Qalandar Sahib from beginning to end has explained all of the stages of indigence and love. The explanation and description are short and it is complete and comprehensive but it is described in very effective words in the smaller chapters and every subject matter was explained well and in the best possible away. There are more than 100 chapters in this book. For an

explanation of any subject matter, there was quotation available from the following reference which is as follows.

1. Quranic verses
2. The traditions of the Holy Prophet
3. Sayings of the Sufi persons
4. The poetry of the ancient persons

All of the above references which have been recorded in such beautiful style that which have increased the value and importance of the subject matter. His great status of experience in the knowledge is that he used to create a thousand points from one word. And which is like the style of learned persons. And from reading it will be known detail and information as follows.

That he has authority and experience in solving the difficult and hard problems of Sufism.

1. Difficult belief
2. complicated problems
3. unsolvable and difficulties

For the above problems, he has his much interest and eagerness and his style was rhyming. Even in his prose, there will be understanding of the poetry style. From beginning to end the subject matters is found in the continuation and which seems very interesting and there will be available in the good style of explanation and its extension was done and it was written in the best style of writing. In short book is very much interesting that once a reader starts reading this book's first page he will not stop reading it till he reaches its last page, as some interesting events, as well as great miracles and endeavours, are mentioned in this book of holy saints who have passed away from the world some 800 years ago.

Even though this is a small book, but its importance is so great due to coverage of many interesting events and positive information in it for the guidance of people towards the right path of Islam, so it is like an ocean of knowledge and information of holy saints who have passed away from the world after doing great endeavours and many hard tasks for the preaching and propagation of Islam in foreign lands.

We have referred many points of this book from Bu Ali's exegesis book. We have decorated this book by quoting that book's proof of evidence and so which was also given in it.

5. '*Risala Suluk*'

From the name, it is known that in this book there is mentioned the details of the status of the position of Sufi persons. In this book, Qalandar Sahib has explained as follows.

1. Stages of Sufism

2. Phases of mysticism (Darwishi)

In the above subject, he has explained in the style of wisely and in style of researching and finding and he was given meaning and explanation in exposition and in a simple way. He was explained in the book about his pledge of the soul. He has explained the condition of spiritual favour from Hadrat Ali Ibn Ali Taleb. In this book also he has the style of his writing wise and loving and in short, this book is unique.

6. '*Resala Ishqia*'

It is small collection book. In this book like book '*Sar Ishaq*' in it mentioned the height of love and its greatness which is described in the best possible beautiful style.

7. '*Israr Ashiqin*'

This is a small magazine and if it would have published then it will act as a guide to the people who will pass from stages of the mysticism. Also, it will be as the constitution of action for the way of Allah. So it will be liked very much students of truth and they take a regard as the most prized object as it is suitable for it. This is a small book in which there are advises and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual way) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism and all these details are available in this small magazine. This book will show students the real ways of demand.

8. '*Maktubat Sharaf Farsi*'

In this book, Sheikh of the world who has addressed his nephew and disciple Moulana Shah Etkhtiaruddin Qalandar and letters will be starting in the name of Allah and in the name of his nephew Moulana Shah Etkhtiaruddin. It is big volume and not published. As per its kind, it is the matchless book in the Persian literature. It has much benefited in it due to writings in it. So, for this reason, big volumes of Sufi books cannot be compared with this book due to following reasons.

1.It is the river of indigence

It is the treasure of the following four subjects.

2.Shariat (Islamic law)

3.Tariat (mystic way)

4.Haqiqat (truth)

5.Knowledge of God

6.It is a wise exegesis of Quran

7.Advice

8.Teaching and preaching

9. Especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual way) of Sufism and it is a constitution for the people of mysticism for action and it is the matchless book for them. In short, every letter is a colorful statement, most interesting. So as per his writing, it is rare and unique and very interesting bouquet of the flowers. In which there is available spring of the flowers of all seasons. And from those flowers and in every petal there will find the smell of the reality. Actually, this book is taken from the book of Sharah (exegesis) of '*Deean Bu Ali Qalandar*' and author of the book has mentioned many points from the above great book and describing many points of the book. So he has written that Hadrat Bu Ali Qalandar's style is unique so for this reason due to his likeness of the book he wants to kiss the fingers of the author of the book in Persian Hadrat Bu Ali Qalandar.

The leader of learned persons Shah Hameeduddin Arif in the book '*Sharaf al-Manaqib*' has written that the Sheikh of the world not only he has written these books but he also has written some rare books and for which reading and understanding them then wisdom may not work in this matter. Especially the people of the time could not able to understand these book unless there will be no shadow of the lovebird phoenix on any of such persons.

Not only these books but there are many other books are there which are not published. It regrets that the time has kept those books in the windows without caring such valuable and books of full knowledge and wisdom. So, for this reason, the mankind is away from the benefits of those important and great books.

Knowledge of Arabic

In his educational details, we have written that he was Quran-conner and Islamic jurist, the scholar of traditions (Muhadith) and writer of

Quranic exegesis. And he has perfect knowledge in grammar. In the explanation of points as well as in the secrets of the Holy Quran he got special perfection. In the mosque of Quwwatal Islam in Delhi he was engaged there in his mission of teaching and preaching for a long period of time. So, for this reason, he was not able to write Arabic poetry. But he has special knowledge for writing Arabic poetry. And in this knowledge, he has specialty and perfection with him. In his poetry book there are find some places in Arabic poetry but comparing to Persian poetry, Arabic poetry is found very less. But at many places, he was used Arabic poetry with Persian poetry with such excellence that there will be the increase of the meaning of the subjects at such places.

But it was seen that he has much interest in Persian poetry than comparing to Arabic poetry. So it can be said that if he will try then he can compile Dewan (collected odes of the single poet) of his Arabic poetry. But in his other books with the excellence of having a wide field of knowledge so he was used very much Arabic poetry work. Which shows that in this knowledge he has perfected. Also, he has much interest in the Arabic language. With his much interest and fondness he used to study Arabic books and from this, it is known that many learned and scholars persons of that time used to visit him to get knowledge of Arabic from him. Many learned persons have got knowledge from him in the Arabic knowledge.

Hindi

In the Hindi language, he was perfect and was master. As he was born in India so it is compulsory for him that to become the Hindi language as mother tongue for him. It is ruled that except the language which is in daily usage but comparing to it any another language in which there be its importance of that language is there as that language in which suitable poetry can be said and which will have more importance than

mother tongue for this reason. Even though Qalandar Shah's mother tongue was Hindi but he has perfection in the daily usage of Hindi in the talking but he has also had perfection in the Hindi literature as well. He was written many Dohas (is a very old 'verse-format' of Indian poetry. It is an independent verse, a couplet, the meaning of which is complete in itself.) and which were very popular among the general and as well as in special person in the Hindi language speaking persons. So we would not like to proceed further in this book by leaving Dohas in the Hindi language. So for this purpose, we are mentioning some of his Dohas written by herewith for the pleasure of the readers.

To open the veil so that to enable me to see your most lovely body
When I look the world and find your presence and so for this I cry

Hadrat Amir Khusro also has the perfection of excellence in the Hindi language and who has written many poetry books by mixing of the Persian and Hindi language together. He was written the following items in the large number.

1. Dohas (is a very old 'verse-format' of Indian poetry)
2. Jokes
3. Poetry is known as Dosuqan
4. Riddles

6. The pledge and devotion

The details of his pledge and devotion were written in the book as such that "One day he was engaged in the preaching work in the mosque of Quwat Islam in Delhi. And at that time one beggar came there. And

he was saying in the loud voice that “ Work for which Sharafuddin was born and which he has forgotten that work. Till such he will be engaged in the work of the controversy?.” And upon saying this that beggar was left from there. But there was a flame of fire of passion of love of Allah which arose in his heart. The beggar’s short work was acted as flogging for his fondness of the ocean. At that time he has become a disciple of Hadrat Sheikh Shahabuddin Ashiq Khuda. And who was caliph of Sheikh Imamuddin Abdal. And he was caliph of Hadrat Baderuddin Ghaznavi. And who has got an award of a certificate of the caliphate from Hadrat Bakhtiar Kaki. But this connection seems against of the thinking. Because Hadrat Shahabuddin Ashiq Khuda was admired by Hadrat Bu Ali Shah Qalandar for his endeavour, mystical exercises, and usage of the innermost. And as per saying of Hadrat Bakhtiar Kaki at that time he used to be present in the meetings of Hadrat Bu Ali Shah Qalandar. And he will be benefited from there in his meetings and leave from there. We have discussed in this matter in the details of caliphate award to him. There is one more weak tradition is there in this matter that Hadrat Bu Ali Shah Qalandar was a disciple of Hadrat Khaja Nizamuddin Auliya of Delhi. But this tradition also is not acceptable.

Moulana Abdul Haq has written in this matter in his book ‘*Akbar Akhyar*’ that “ There is no mention of about these holy persons in this matter. So it is like that Bu Ali Shah Qalandar has not pledged on the hand of Khaja Nizamuddin. And he was got the favour of sincerity from him and he was also getting benefit of such favor from other persons..

In some other traditions, it is mentioned that Hadrat Bu Ali Shah Qalandar was a disciple of Hadrat Sheikh Bakhtiar Kaki Oushi Dehlavi and who was caliph of Hadrat Khaja Moinuddin Chisti. And for this tradition many of the narrators who are agreed in this matter. If it is accepted then his spiritual genealogy record will be as follows.

Sheikh Sharafuddin Bu Ali Shah Qalandar Pani Pati
 Bhaja Bakhtiar Kaki Oushi Dehlavi
 Khaja Moinuddin Hasan Sanjari Ajmari
 Khaja Usman Haruni
 Hadrat Shah Sharif Zindani alias Karimuddin Manam
 Khaja Maodud Chisti
 Hadrat Shah Abu Yousuf
 Hadrat Shah Abu Mohammed Chisti
 Hadrat Sheikh Ahmed Abdal Chisti
 Hadrat Sheikh Abu Ishaue Shami
 Hadrat Mamshad al-Denuri
 Khaja Aminuddin Abu Habirat al-Basri
 Hadrat Sadeeduddin Hazifa al-Marshi
 Sheikh Ibrahim bin Abu Adham Balaqhi
 Hadrat Shah Fazail bin Ayaz
 Khaja Abdul Wahed bin Zaid
 Sheikh Hasan of Basra
 Hadat Ali ben Abu Taleb (R.A.)
 Prophet Hadrat Mohammed bin Abdullah.

Hadrat Khaja Farid Ganj Shaker who was written Malfuzat (speeches) and condition of his spiritual master Khaja Qutubuddin Bakhtiar Kaki Oushi Delhlavi. And from which it was known that Hadrat Bu Ali Shah Qalandar was used to attend the meetings of Hadrat Bakhtiar Kaki. At the place where Baba has mentioned the names of the persons who used to attend the meeting and on that list, he has mentioned that brother Bu Ali Qalandar used to be present in the meetings.

It is thinking of some persons that when Hadrat Bu Ali Shah Qalandar who was available spiritual pledge then what he has required to keep a spiritual link with others except his link of Owasia. So, for this reason,

he was not a disciple of any person except him. But this thinking is not absolutely against his pledge of the manifest. Because Owasia and spiritual favour also which will be available even after a pledge of the manifest.

There are advise and instructions, especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual way) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism and all these details and sayings so he should pledge on the hand of his spiritual master and which is custom of Allah and practice of the Holy Prophet and which is must and necessary. So it is dominant thinking that he has surely have spiritual links with Khaja Bakhtiar Kaki. The author of the book '*Eqtabar al-Anwar*' has written that about Sufi persons that “ Shah Sharfuddin Bu Ali Shah Qalandar was trained by Hadrat Bakhtiar Kaki in the spiritual matters.”

In the reply of Bait Ba Quboor (pledge on the grave) Hadrat Syed Mohammed Gesu Daraz caliph of Hadrat Nasiruddin Chiragh Dehlavi has mentioned regarding Bait Masnuna (as practiced by the Holy Prophet) that as per method of this pledge which is required on the hand of the spiritual master but pledge on the graves this matter is not remaining so great learned person have not preferred such pledge of the graves for this reason. And for this reason when his elder son of Khaja Fariduddin Ganj Shaker came over to Delhi and he has pledged on the grave of his spiritual master so when he was able to know in this matter then Baba Farid Ganj Shaker has said that “ Even though he is his spiritual master but this pledge is not proper. Because pledge is that which is made on the hand of the master during his life period.” From this, it should be known that for pledge it is required that Sheikh should be in the living condition and which is a must and necessary thing in this

matter. In this connection, Hadrat Syed Mohammed Gesu Daraz has said that “To those who refer their pledges with Prophet Khizer are also useless in the meaning. Because in it also there will not find the condition of life and existence of the spiritual master in the manifestation.”

We have not concerned to say that he was not benefitted by spiritual powers but we would say that he must have benefitted from spiritual benefits. All narrators are have agreed in this matter that he was benefitted directly by the favour of Hadrat Ali Bin Ali Taleb (R.A.). Even Hadrat Khaja Bakhtiar Kaki himself said that when Hadrat Bu Ali came to visit him for becoming his disciple with me then he said to him that “Your dealing is with Hadrat Ali Bin Taleb (R.A.). So I will accept your pledge and then after that, I will hand over you to Hadrat Ali Bin Taleb (R.A.).” So he was accepted his pledge on his hand. Even Qalandar Sahib himself said in this matter which is as follows in his magazine ‘*Resala Suluk*’.

That he was obtained below knowledge from Hadrat Ali Bin Taleb (R.A.). “ Knowledge of reality, knowledge of God, and knowledge of altercation and also he was able to know details of the reality of God.”

The author of the book ‘*Sharaf Manaqab*’ who was also agreed that he has got the favour of Owasia as well as and he said that he has got knowledge from the holy soul of Hadrat Ali Bin Taleb (R.A.).” He was also got benefits from the knowledge of beginners and who came after them.

In the light of above facts and information then it will not be thought that before or after getting of knowledge of God and spiritual favours from the soul of Hadrat Ali Bin Taleb (R.A.). That Sheikh Sharafuddin Bu Ali Qalandar as per the mystic rule did not pledge at the hand of the

sheikh in manifestation. Because Hadrat Bu Ali Qalandar who was like a great river of reality and knowledge of Allah. So why he will go against the prevailing system. So it can be said that he was a pledge on the hand of Sheikh of time. And events in this matter lead toward Sheikh of Islam Hadrat Bakhtiar Kaki Oushi. And with this, it indicates the following sheikhs of time which are as follows.

1.Sheikh Shabuddin Ashiq Khuda. 2.Hadrat Nizamuddin Auliya.

7.The titles

1.Bu Ali

Sultan Ghayasuddin Balbon Mohammed Dehlavi does not have male children and every time there will be born to him female children and his wives will have become the target of torture of his anger and atrocity.

So by chance one of his palace queen has given birth to one daughter. So due to fear of killing by the king that queen has put the baby in the earthen pot and she has sent away to the jungle. By chance one washer-man who was collecting dung cakes there in the jungle area and he has found earthen pot there and he has taken away it to the house and find in it one most beautiful baby girl in the earthen pot. He said to her wife that “Allah due to the holy source was given them one daughter.” The washer-woman did nourishment of that girl like a real mother and in this way, that girl in her age of 11 years has become well

known in the area as a most pretty girl. After some years King Ghayasuddin came to the jungle area for hunting campaign and he was found washer-man and that pretty girl collecting dung cakes there in the jungle area. He was given his heart to a girl due to her prettiness. And in the condition of uneasiness, he was called washer-man and he was asked with him “Whose girl is this.”? The washer-man told him that “The girl is his daughter”. The Sultan desire to marry that girl but at first the washer-man refused in this matter but upon seeing the uneasiness of the Sultan he was accepted his offer to marry him. Sultan married the girl and has taken her in a harem in Delhi. In this matter except for Allah, nobody knows the secret that the girl was the same one which was put in the earthen pot and thrown in the jungle by the royal queen of King Ghyasddin Balbon of Delhi.

In short in the night in the palace when Sultan went towards the girl then due to the power of Allah there was discharged from the blood started from the body of the chaste girl. Such event began happening in the palace at any time when the Sultan used to proceed towards the girl. And at last the Sultan has disclosed the secret to the doctors and astrologers and he has asked with them what is the reason in this matter.? The doctors have treated the girl and astrologers have cast a horoscope and checked it. But at the last, there were no benefits at all and all of them left the palace with much regret in this matter. When Sultan was disappointed in this matter he went into service of Hadrat Bu Ali Qalandar and he has requested with him to solve this problem. Then Shah Bu Ali Qalandar told him Ghyauddin that “He will reply after two days .” So Sultan left there with much happiness and in the good mode. During this period Hadrat Bu Ali Shah Qalandar has approached the court of the Prophet in a spiritual manner directly to solve the problem of Sultan Ghayasuddin and what he has seen that the last Prophet was sitting on a throne and Hadrat Ali Ben Taleb was sitting at the right

side of the throne on the downside. Qalandar Sahib was present the problem of the Sultan in the presence of the Prophet. The Prophet paid his attention to Hadrat Ali Ben Taleb and told him “ Oh Ali see toward Sharafuddin that there is his time of the success and guide him and reveal his invisible secret to him.” Hadrat Ali Ben Ali Taleb as per order of the Prophet and he has revealed upon him the invisible secret in this matter. And also he has given him instructions of teaching and preaching. And he touched his slavia on his mouth and he was informed his patronymic name to him. And from that time , he has become well known and famous in the world with the name of Bu Ali Shah Qalandar. So in his one of his ode in the concluding couplet of the poem Bu Ali Shah Qalandar has mentioned this event as follows.

Bu Ali la maim Moula Ali

Bu Ali bashed Ali Moulai ma

Sultan Ghyisuddin was very much in the condition of uneasiness and on the third day upon waking up he went into service of Hadrat Bu Ali Shah Qalandar. And he was asked reply to his question. Baba Qalandar Ali told him that “The bride is your daughter and you can certify this event from your such and queen in the palace.” The Sultan came back to his palace and he was investigated in the matter in the harem and it was correct as per prediction of Hadrat Bu Ali Shah Qalandar.

In some books of discourses, it is mentioned that Hadrat Bu Ali Shah Qalandar got hidden secret with help of Khaja Bakhtiar Kaki Oushi. During the period when he engaged in the teaching preaching work in the mosque of Quwwat Islam in Delhi. Upon happening of the event of Sultan Balaban, Hadrat Bu Ali Shah Qalandar has requested Khaja Bakhtiar Kaki for acceptance of his pledge so he told him that “Your dealings are with Hadrat Ali Bin Taleb (R.A.) so come on I will accept your pledge and hand over you to him.” So he was accepted his pledge and has handed over him to Hadrat Ali. And Hadrat Murtuza has

embraced him and said to him you are Bu Ali and from that day he has become famous and well known in the world with the title of Bu Ali.

It is said that person is lucky one who will meet Hadrat Khizer (name of a prophet immortalized by the fountain of life) then on his doors of the knowledge will be opened. For example, on Hafiz Shirazi, he has got excellence of getting the favour of Hadrat Ali. In the spiritual world, the position and status of Hadrat Ali Murtuza is very great and higher. The Prophet of Allah has said in his favour that “ I am the city of knowledge and Ali is its door.” In spite of this, his position and status can be known that all chains of Sufies are related with Hadrat Ali Murtuza except chain of Naqshbandia. So whoever will have excellence of acquittance of Hadrat Ali Murtuza then for that person there will be available intercession of the last Prophet of Allah for this reason and also if he will guide him then in that case for this reason for his fame and excellence will be spread in the world for his knowledge of truth and knowledge of literature. And so which is not against of thinking in this matter. So from this, it is proved that Shah Bu Ali Qalandar who got excellence and perfection in every kind of the knowledge which was possible for him and due to favour and consideration of Hadrat Ali Murtuza. Also, Hadrat Bu Ali Shah Qalandar said in this matter that “ He has got knowledge of Allah, knowledge of reality, as well as the grace of knowledge of controversies from Hadrat Ali Murtuza.”

The pledge of Owasia

Such pledge which is called the pledge of Owasia which is connected with the chain of Hadrat Owaise of Qarni and who belongs to the group of the successors to the holy Prophet's companions) and it is started from him. As per writing of Farid al-din Attar in his book '*Tadiral Auliya*' in which he has mentioned that “Owaise of Qarni has

not seen the prophet but the prophet did his internal training and this is fact.”

8.The event of Sultan Balbon of Delhi Kingdom

We continue the above event from herewith and which was left over for the mentioning of above footnotes in this book.

As per the saying of the Bu Ali Shah and which was proved true so Sultan Balbon was done much regret and sorry in the court of Lord of the merciful. Sultan came in service of Hadrat Bu Ali Shah Qalandar and requested with him for the pray of birth of the male child. Hadrat Bu Ali Qalandar Sahib was prayed in the court of Allah for sons of the Sultan of Delhi Balbon and he has given him glad tidings of four sons. And ask him to send the first elder boy in his service. Sultan accepted this and left the place of Hadrat Bu Ali Shah Qalandar. As per promise of the Sultan of Delhi and who has was given his elder son Prince Mubarak Khan in the service of Hadrat Bu Ali Shah Qalandar. And the prince has become his dearest disciple and as well as the stick of the old age life of Shah Bu Ali. His another name was Mubaraz Khan and he was well known and famous with the name of Dulha Miya.

2.Ashiq Elahi

In the previous pages, it is written that he got this tile of Ashiq Elahi during his childhood days and which was given to him by Hadrat Shah Jamal Qalandar Charam Posh. So, for this reason, he has become famous and well known with this title from that period.

3.Qattal

As his last period of time of his life which was full of 1.absorption .2 engrossment. 3.fascination and at that time his condition of majestic was well known and famous.

One day he was engaged in the jungle of Bhagoti in the remembrance of Allah. At that time suddenly one marriage procession was passed from there while making loud and cry and there was loud sound of drums and musical instruments and which disturbed his remembrance and worship of Allah in that jungle area. So, for this reason, there was passion in his power of majestic and at once all marriage party has vanished away from that jungle area. On the other side at the house of the bride people were waiting for the marriage party. When there was too much delay in this matter then so for this reason people in the house of bride were worried and upset and they have sent one person to the house of the bridegroom to inquire into the matter for reason of the delay. Then they able to get information from the house of bridegroom that marriage party already left the village the long time ago. Upon hearing this there was created much suspense and curiosity in this matter. In this matter, three days were passed away in search and finding of the marriage party. At last the people were going to see one Fakir for seeking his help. He told them that "In the jungle of Bhagoti there is one beloved Fakir of Allah and his name is Hadrat Bu Ali Shah Qalandar is there who is engaged in the worship of Allah. So take help from him there." So all persons went in the service of Bu Ali Shah Qalandar and requested his help by folding their hands to solve their problem in this matter. At that time he was playing there with river water. He was seen by a large number of people there and asked "What is matter.?" The people told him about event of the missing of the marriage party and requested his help in this matter. He said to them "To accept the offering of three maund in the name of Allah. So if Allah wills the problem will be solved." The people have accepted then suddenly the marriage party was seen there. All people have completed offering and they left from there in happiness and in the condition of joy for this reason. As per statement of reliable persons who say that after

happening the event of the marriage party then his name has become famous and well known as Sharafuddin Qattal.

4.Bakshi Hind (pardoner)

This title Bakshi of Hind was given to Hadrat Bu Ali Qalandar by the Prophet like the title Sultan Hind which was given to Hadrat Moinuddin Chisti of Ajmer. Allah was given the Kingdom of India to Sheikh Moinuddin Chisti. And Qalandar Sahib is the deputy of the Hadrat Ali Murtuza in India. But Qalandar Sahib was made Bakshi in India and its meanings are as pardoner.

Syed al-Arifin Hadrat Yad Allah of Deccan who used to call him with titles of '*Imam of al-Badla*' and '*Bakshi Auliya*.'

5.Qalandaria Nemat

He has obtained this grace of dauntless person from Syed Najauddin Ghouth Dahar Ghaznavi Qalandar and who was the son of Hadrat Nizamuddin Ghaznavi and who was caliph of Hadrat Khizer Rumi and his date of birth is 637 Heigra and his date of death is 837 Heigra. Syed Najamauddin Ghouth Dahar Ghaznavi Qalandari after obtaining of the knowledge of manifest he was entered into service of Hadrat Nizamuddin Auliya of Delhi. Hadrat Nizamuddin Auliya advised him to go to Turkistan where he will find Hadrat Khizer Rumi and your grace of the knowledge of innermost is available with him. So has reached to Rome when he was seen passing of one group of Qalandar persons there. He has remembered description which was informed to him by Hadrat Nizamuddin Auliya and he has believed that the head of that group of persons is Hadrat Khizar Rumi Qalandar. He was reached near him and has kissed his foot there. Hadrat Khizar Rumi Qalandar by himself he was able to know in this matter by the revelation of innermost and he was asked well being of Hadrat Nizamuddin Auliya of Delhi and he was awarded him spiritual graces and he was also given him permission of

caliphate to him. After this, he was busy in the traveling and tourism for a long period of the time. He was visited China and England. For a period of 50 years, he was in the city of Mecca. He used to break his fasting with leaves of Bair (a kind of berry). He was in the service of drinking water to Hajj pilgrims persons in the house of Hadrat Khadija for a period about 40 years. He has performed 42 Hajjs in Mecca and also he was performed many Hajj Akbar (seasonal pilgrimage to Mecca with ritual falling on Friday.) He was done such endeavours that he was sat on one stone for a period of three years. From his chest, there will be heard the sound of “Ho (God)”. He was lived for a period of 200 years and he was died on the Wednesday on 20th Zil Hajj in the year 837 Hegira while striking his hand on the side and by saying Haq, Haq and he was left this mortal world. His grave is in there in the State of Malva in the Talcha Nahra Ghati near the palace of Sultan Mohammed Ghouri and his grave is famous even today for the fulfillment of desires and wishes of the general and special persons who visit his grave. Qalandar Sahib was got this grace of Qalanderia from him.

9.The Qalandaria way of life

Before we mention about Qalandaria way of life of Sufi persons of the Qalandars chain so it seems necessary for us to mention the meaning and technical term of research of the word Qalandar who are busy in obedience, worship, absorption. So by mentioning the poetry and sayings of this chain of Sufi persons and we will also show that the Sufi persons of Qalandaria chain what have been said about this noble and holy chain of the Qalanderia. And from where it was started.? And in India how gradually this chain came into existence and what are sources in this matter and progress of preaching and propagation of this chain. In this kind, it is very difficult and not possible for us to write something in this matter. But whatever we have got information and the details which are available in our memories so we are presenting such details of

information for the sake of the readers in their presence for kind perusal and attention in this matter.

Beginning

It should be known that this family is linked with Sheikh Abdul Aziz Makki and the person who has link and devotion with this family is called Qalandar (dauntless person). The above-said person belongs a group of the person of Safa platform in the Grand Mosque in Madina who was linked with the Prophet. First of all the Prophet was called him with the title of Qalandar. And this event is mentioned in the following poetry of Hadrat Bu Ali Qalandar in the Persian language.

چونکہ اواز مصطفیٰ میں نام یافت درجہان معرفت آرام یافت

Hadrat Abdul Aziz Makki was most elder person and he was an intoxicated and Majzoub (one lost in divine meditation) Fakir person. In the biography books, it was written about his absorption and engrossment that one day he was traveling in the company of the Prophet and on the way during journey condition of engrossment has prevailed upon him. And the condition of innermost which kept him away from both worlds. So in such condition of ecstasy and rapture, he was lived in one room in the condition of unconsciousness for a period of 30 years. There was no change in his condition of engrossment. When Hadrat Ali Murtuza at the time of the battle of Saffain or Jamal organized an army and when there was the beat of the drums and due to such movement of army and feet of the trooper's horses there was huge sound and for this reason, his unconsciousness was over. And he was asked where is the Prophet?. and where his army.? And one person who was present said to him that "The Prophet already left this world and after him period of his three caliphs was over and now it is the rule of the fourth caliph Hadrat Ali Murtuza. When Muslim army came near

there then the people in the condition of surprise and astonishment was asked with Hadrat Ali Murtuza who is that person?." He told them that "He is flag-carrier and he is among people of Safa platform of the Grand mosque in Madina Sheikh Abdul Aziz Qalandar Makki and he is a Fakir as well as Majzoub. During this time Abdul Aziz came out of his room and he was present in service of the caliph of time and pledge on his hand. And he has become hand and side of the Islamic army. Moulana Abdul Quader Jounpuri in his poetry magazine has mentioned these details which are as follows in the language of the Persian poetry.

خواجہ ابی العزیز محمد اللہ	آں علم دار مصطفیٰ زیباہ
بانہی بود در سفر بوفاق	در مکانے گشتش استغراق
تا زمانے کہ حبیب مصطفیٰ	سوئے صفیں راندہ بالشکر
شعب شکرش بگوش رسید	یہ آفاق در آمد و بدید
گفت کو مصطفیٰ و لشکر اد	من قدا و غلام و چاکر او
قوم گفتند رفت از دنیا	وز پس اوسہ مردانہ خلفار
ایں وصی و بیت شیر خدا	ایں علی مرتضیٰ امیر ہدا

In the magazine of 'Ghousia', it is mentioned that on 12th Zil Hajj Sheikh Abdul Aziz Qalandar Makki in the place of Pakpatam district Multan in Panjab which is out of the city where he has vanished away in

the cold cellar. At the above place on every year, his annual death anniversary will be held there. Hadrat Baba Farid Ganj Shaker's mausoleum is situated inside of the city of Pakaptam.

As Hadrat Makki Qalandar has got the favour of the pledge and religious instruction from and spiritual benefits from the Prophet and he was also got favour and benefits from Hadrat Ali Murtuza. In this way, Qalandaria family were divided into two sects as follows.

1.Qalandaria Makkia

2.Qalandaraia Al-wiya

Hadrat Abdul Aziz Makki's famous and well-known caliph is Hadrat Syed Khizar Rumi. And he was Qalandar and he was mystic and Fakir. And he has died in the year 750 Heigra. And his appointed caliph was Syed Najamuddin Ghouse Dahar Qalandar Ghaznavi. In India, there was preaching and propagation of Qalandaria chain by efforts and endeavours. So in this way, Hadrat Bu Ali Qalandar got this grace of excellence from him.

Meaning of Qalandar as per the dictionary

Now we are writing our research details of the meaning of the word Qalandar as per the dictionary and its technical term and from this, it knows about the reality of Qalandar chain. And so to know this chain of the Qalandaria and how it is similar with other chains of the Sufism. The reasons why the people think this chain as different. But every chain's thinking and its ending is Touwid Rabbani i.e., the unity of God and is the devotion of oneness. In every family for the worship of Allah, there are rules, attitudes are available, recitals, meditation and, as well as special methods, are there. But the aim of all of them is same. Qalandar is with Kaf in Arabic alphabet so it is called Kalandar and its meaning is unruly and these people want to live in generally in the condition of

unruly and in the bad situation. So that people by looking their condition of appearance should be not like them and be away from them and do not disturb them in their following engagements.

1. Recitals provocation

2. Engagements

In the book '*Jawahar Huruf*' it is mentioned as Qalandar is, in reality, is Galandar. The author of '*Jawahar Gaibi*' has mentioned that "Qalandar is such person one who will perform necessary worship of Allah and the remaining time one should spend in the remembrance and endeavors of Allah. Against it, the group of Malamati of Qalandaria people who used to engage in supererogatory and Sunnah (in the practice of the Holy Prophet) prayers in addition to obligatory duties. But they want to keep himself hidden from the people of the world. So for this purpose, they used to adopt such shape and condition of them. So that nobody did disturb them about their link and worship of Allah. The opinion of the author of the book '*Burhan*' is that Qalandars "Who will engage in the worships such as equal of the oceans."

In the magazine of '*Ghousia*', it is mentioned that the word Qalandar is the name of Allah in the Suryani language. Khaja Obiad Ullah Ahrar Naqshbandi mentioned that Qalandar used to meditation in the worship of Allah that they will be away from their life and family. This is the main aim of Qalandar chain. Qalandar Sahib got this excellence in the perfection level.

Hadrat Syed Jehangir Samnani describes the praise of Qalandar that the pious people of the chain of Qalandaria away from connection and relation are separated from them. Upon getting abstract of manifest and innermost they will not ignore the following.

1. Annals of Islamic law

2. Realities of the mystic way

They will become perfect and comprehensive model of the names of Allah and they have become divers of the ocean of omnipresence of God. They will always find drown in the river of the unity of God. Shah Nemat Allah in his magazine '*Qalandaria*' supported this subject. In short, the people of this chain are always found in the river of belief. Whatever they see and hear from this source only.

Upon seeing all these sayings where there is no distinction that any Sufi who belong to any chain when he reaches the height of status then he will remain as Qalandar like Hadrat Shams Tabrez, Hadrat Jalaluddin Rumi, Fakheruddin Iraqi, Khaja Hafiz Shirazi, Masood Bak Chisti, Hadrat Maqdoum Alauddin Saber Kalyari, Syed Shamsuddin Turk Panipati. Syed Mohammed Gesu Daraz of Gulberga caliph of Hadrat Nasiruddin Chirag Dehlavi. All these persons have achieved the higher status of Qalandar chain.

Religion and rules

The religion and rules, as well as mystic way of life, will be free and in a bold way. In reality these people as per saying of the Prophet and it is translation and interpretation is that "Oh Allah show us realities of the things as such they are." They want to know realities of everything. They leave words and they want to know meaning about them. And they leave manifest of rules and attitude and knowledge of customary and they want the following.

1. The purification of the innermost and goodness of the hearts. And they find with them perfect and complete of the knowledge of research. Then they will not ignore worship of innermost and Islamic law of the manifest. But they also fulfill obligatory prayer and but they will not perform supererogatory and desirable prayers. So students of this chain always find in the lullaby of the soulful in the bosom of the reality. The

status of engrossment is also high and due to their comprehensiveness, they will not leave the Islamic law in a manifest way. Among them, there is such person are there who as per the saying of the Prophet to take help and under it and for their necessities they keep their condition hidden in different ways. So these persons who used to follow such rules that nobody did not disturb their reclination toward Allah. So for this reason for their bad conditions and movement of manifest so persons who are the lover of this world will be automatically keep away and will hate them. Because such Darwesh persons due to their rare condition of the intoxication will be in the condition of like life and death always. They will reach near the place of belief. So for this reason on them, there will be no restrictions on rules of the manifestation. The mystic way of such persons will be as per the verse of the Quran in which it is said that to worship Allah in such a way that you will get status of the belief. So about Majja Shah Qalandar, it is mentioned that he used to live always in the condition of absorption and intoxication. But upon his heart the practice of the Islamic rules of the manifest was such become heavy that upon becoming conscious he will be used to complete his lapsed prayers.

Regarding thinking about Qalandar Sahib about the condition of intoxication is that in which these people used to think that they are helpless persons. But he was the strict follower of the Islamic law and the practice of the piousness of the manifest of Islamic law was very heavy upon his heart.

Sheikh Hussain Gangohi has said that he was asked with Sheikh Fakheruddin Jounpuri “Whether that Sheikh Hussain did not perform prayer.?” He said that “Brother he did not say this that Sheikh Hussain did not perform the prayers. In it there is secret is that Allah has given him the spiritual status of the soul to the Sufies of the chain. And has

given them such power at a particular time so they can present themselves in the same conditions at the different places. So it is possible that at one place they will be shown not fulfilling their duties but at some place, they would be seen performing their duties there. Or they will be seen in the condition of absorption and ecstasy. And in such condition of intoxication and devotion, they have not performed their duties for this reason. But these people due to their comprehension and who follow the Islamic law so for this reason upon becoming conscious they will perform their obligatory prayers. Like the rules of action of Hadrat Majja Qalandar. So for this reason on such persons, there will be no blame for leaving of the prayers.

The difference between the group of Qalandaria and Malamatiya is that Malamati group persons and who used to perform the following kinds of obligatory, Sunnah and desirable prayers. But Qalandaria group persons never perform other above prayers other than the obligatory prayers.

Cutting off the four eyebrows

In this chapter, we want to explain to the readers that in the group of Qalandars there is the available general custom of the cutting of the four eyebrows and what is their basis of it.? And who was the person who has started this custom in the group of the Qalandars.? In reality, the reason in this matter is that Hazrat Abdul Aziz Makki who has become very old and due to his old age and weakness all his hairs of the body were fallen down automatically. Hadrat Mir Jamaluddin who has the much devotion of him due to the chain of the Qalandaria. He was fallen in the deep love of his spiritual master and this devotion was increased as such that he could not depend on the likeness of innermost but so thought with burnishing of the innermost there should be required likeness of the manifest of the spiritual master. So for this reason he has cleared four

eyebrows of the eyes so he has become same and similar with his spiritual master in innermost and in a manifest way as well as his shape was also becoming same like of his teacher.

Following

The Islamic religion was given order for following and forever and ever. It is the only source by which one can get admittance at the court of Allah. There are many kinds of it. And which is obligatory for all Muslim persons. And for not following them then man will be away from the real graces which will be available for the exchange of this. So following of the Prophet, companions of the Prophet and holy persons, as well as Sufi persons, come under this kind. In the book '*Fazal Qitab*' Parsa Bukhari has written about following of the holy persons of Quaderia and much has written by him in this support in details in the above Persian book and its text quoted in the book which was not translated by author of this Urdu book so which was afterwards not translated into English language.

Regarding cutting off the four eyebrows in this matter it is stated that Qalandar Sahib did not cut his four eyebrows as he knows that it belongs tradition of the family so he was always not followed the customs which was prevailed in this group.

Regarding following he was written in his writings his opinion is in the fit of religious frenzy in this matter which proved that he was lover of the following system of the Prophet and as well as to adopt the way of the companions and ancient people and holy persons on their steps he used to think goal of his life.

For going to the destination of the love following things are needed.

1. Absorption and intoxication

2. Ecstasy and unconsciousness

Without the above things, it is not possible to pass over the difficult places of the love and which is not success to cover the journey from them in this matter. In the poetry of the mystic persons, there will be mention of the details and description of the cup and wine which refer to the ecstasy and which help the traveler of the journey like Prophet Khizer who will guide the travelers on the way. Without the above Salik (student) will not reach the final place. So Hafiz Shirazi who was afraid of the way of the journey and accepted the above things in this matter. The Salikin (students) of chain of Qalandaria are such great in their status of absorption and intoxication and their condition of ecstasy will be such that due to their intoxication and they are found in the passion of lullaby of the truth and rapture of reality's soulful desires in which they will be engaged always in such condition. Some Salik's position of engrossment which will be found at a great higher level. As of Hadrat Abdul Aziz Makki's, his each and every period of the engrossment will be for a period of 40 years.

In the books of biographies, it is mentioned that to Zikeria Multani and Baba Farid Shaker Ganj it was advised by the Prophet that in your doubts in mysticism you go and meet Abdul Aziz Makki and get solved by him. So these people came to Pakpatam and cleared the cold cellar then cold cellar was opened and he came out from it and as per the order of the Prophet, he has solved the doubts. Then he was said he will come out again by Allah's will during the period of Prophet Mahadi so cold cellar should be closed so that he should be engaged in the worship of Allah. So it was done like that. That cold cellar is available in Pakpatm and in which there is one whole by which wind is passed through it inside.

As per books of the biographies, it was known that Hadrat Qalandar Sahib was also peerless in the passion of absorption. He was also found for many years in the absorption and in the condition of surprise. He has done hard tasks on the earth as well as he was stood in the waters for a period of many years and he was done worship there. As per one tradition, he did not touch water and food for a period of forty years. In short, he was also was not away from the grace of innermost of his chain. Qalandar Sahib in his poetry he has was mentioned in many places the following terms which are as follows.

1. Unconsciousness
2. Absorption and intoxication

By giving many comparisons he was explained the scenes of his engrossment. We are writing some details on this matter which is as follows.

Qalandar Sahib's condition of absorption and engrossment and which was such that and also ecstasy which was prevailed upon him to such level that his mustache was grown and crossed the limits of Islamic law. But there was no dare-ness with any person to ask him in this matter. So some respectable people of Salaria Taji nation have approached Qazi Ziauddin Sunumi alias Ali Mufti and who was the leader of the learned persons of Islamic law and also he was Muslim Jurist of Panipat. They said to him that this ecstatic darwesh is out of the Islamic law. That Mufti who was not aware of the path of truth and condition of the innermost. And who was prepared statement of the case in this matter and its translation and interpretation is mentioned as follows.

Translation of statement of the case

“ Sharafuddin is accomplished and learned person. He was engaged in Delhi for a period of 40 years in the teaching and education, in the

endeavours of knowledge. Now he came over to Panipat. And he has closed the door of knowledge of the manifestation. He was disgusted with from the company of the learned and master persons. He was living in the loneliness. He is away from rules of the Islamic law so for this reason he is eligible for the punishment in this matter.”

When this the statement of the case was completed then the local judge was taken signatures of the witness by the respectable and chief person of the tribes and it was closed in the envelope and sent to Khaja Ansari for the stamp of the witness as who was head of the learned person of Heart city. And he was residing in Thatta. Khaja Sahib has opened the envelope and read the statement of the case as he was aware of knowing of the reality and he was interested in the secrets of an intimate knowledge of God. When he was read the subject of the statement of the case and he was torn off it. The bearer of the letter was explained dare-ness of Khaja Ansari to Qazi (judge) then he has become angry and he was called Khaja Sahib in the court. Khaja Sahib who well knew about the reality matters and he has come into court with preparation there. Qazi Sahib was asked him “Why did you have torn the letter?” He told that “This Darwesh is in the condition of intoxication and surprise as per the verse of the Holy Quran “La Taqar Ra Bu Salawat Wa Antum Sukari.” So is he is helpless from the order of Islamic law and order. You people cannot see his look of favour. So giving trouble to such holy person which is not proper in any religion and nation. Oh, jurist if you do not have the belief about his perfection of innermost and excellence of spiritual then take action and cut his grown mustache.” Mufti had seven sons and who were given scissors in their hands and were sent one after another to cut his grown mustache of Hadrat Bu Ali Qalandar but all were died on the spot due to his look of anger. Then Qazi was stood with scissor in his hand and he went near Qalandar Sahib at that time who was absorbed in the elegance of the

beloved. But due to the respect of Islamic law, he has put down his head. Then after that Qazi cut his mustache and after that from the root of every hair blood falling was started. So the lover of Allah while kissing his cut hairs he said that “Thank God these hairs were caught on the way of Islam of Prophet Mohammed. ”As his each and every hair was busy in the remembrance of Allah. So he has become angry and he said “Oh Ziauddin your grave will be the grazing place of the donkeys. The donkeys which were lost will be found on your grave.” In reply to this curse, Ziauddin has told that “On your grave there will be the crowd of intoxicated persons there.” We have gone to Panipat to investigated in this matter with many elder persons there. It was known that still the effect of the curse of Qalandar Sahib is there that lost donkeys are found on the grave of Ziauddin. And there will find always the huge crowd of the people in the mausoleum of Hadrat Bu Ali Qalandar and which we have seen by us there by our own eyes.

In the last Qazi due to becoming disgusted and he asked Bu Ali Shah Qalandar pray there then Shah Bu Ali told him that “Ziauddin he is helpless from the prayer and for me prayed was forgiven by Allah. As my most of his time is passed in the engrossment. The jurist told him that “Even for the Prophet’s prayer is not forgiven. So then how you will be exempted from the prayer.” And for which he told him that “There will be anger befall you. My heart is not in my control so for the prayer is not required for the intoxicated and the persons who are in the condition of surprise.”

Mufti was begun insisting on the Islamic law and he said in the Islamic law there is no evade and which is not legal. And for this insisting there was prevailed the condition of passion on Bu Ali Shah Qalandar.

Qazi Sahib was begun insisting for the prayer so for this he has tied body of the Shah Ali Qalandar tightly. As that body was like of the angels which have kept attribute and due to the softness of the personality which was changed due to the light of Allah. So the body was not tightened and waist belt was not able to tighten his body and which left without used in the hands of the Qazi. And Bu Ali Shah Qalandar has remained as it is as free. When he comes back from the veil of majestic to elegance then he said to Qazi to let us perform the prayer.

The Mufti was standing in the prayer as the leader and he began reciting the Quran, Bu Ali Shah Qalandar was stood in the prayer was gone in the engrossment. When Mufti has performed the prayer and but Bu Ali Shah Qalandar was remaining in the bowing condition. Qazi asked him “Oh Darwesh why you are standing.?” Then he has raised his head and said that “ Ziauddin eyes in the valley of deaths uproar so this prayer is not suitable for Sharafuddin.” Upon this Khaja Ansari said to him “What you told in this matter oh Qalandar Sahib this matter.” Qalandar Sahib then told that “Prayer is not legal unless there is no attention of the heart available.”

From this story, it is proved that Qalandar Sahib’s passion of innermost was reached to such higher level that he will come back very less in the condition of consciousness. So by dividing his life into parts, it is known that his last life was engaged in the following.

1.Absorption and engagement 2.Engrossment.

Probably these events belong to such period and for writing on these matters we do not have hesitation that these people are fully aware of the following Islamic law. Most often they will be used to perform lapsed prayer upon coming back in the condition of consciousness and it was

the method of the must for them. Second thing from the court of Allah they will get the light body for them. And with that condition, they can present themselves at many different places.

So for them, it is possible for them that they will be looked as not performing the prayer at some place and at the same time at another place they will use to perform the prayer. About this, we have already clarified in this subject in the previous pages and in its part of the related matter. From above event, it is proved that in spite of his helplessness when he was come back in the condition of consciousness then without arguments he was cut his mustache and he was joined in the prayer under the leadership of Qazi Ziauddin. And due to his helplessness, he was engaged in the observation of elegance in the prayer. And he could not able to complete his prayer.

For the above facts, we can not hesitate to say that he has must love and respect for the law of the Prophet. Why did not have such love and respect that without following the Prophet nobody could get position and status in the court of Allah.

In the above text, there are available indications that for the heart of the holy persons there will be found the attention of heart always. So the people should not think that for them there will not the available attention of the heart. When they will leave prayer when there will be no attention to the heart and then there will be no attention to the prayer then in such prayer how there will be available attention.? That thing from which there will be disturbed in the attention of heart so that thing should be left out and so one should try to have the attention of the heart in the prayer time.

As per tradition in the book '*Tadhkirtal Ghousia*' that the condition of absorption and engrossment of Hadrat Syed Mashooq was such great

and due to his condition of engrossment he could not able to perform five congregational prayers. So learned person of the time was passed legal opinion for him for leaving the prayer so for this he is eligible for the punishment in this matter. At the time of accountability, Sheikh Ahmed told that “ He is helpless in this matter if you force him then he can pray. But in the prayer, he will not recite the verse Fatah.” The learned persons told him that “ In the prayer reciting verse Fatah is a must. And without it, prayer cannot be completed for this reason.” So he said “ He will recite all the verse except “Eyaka Nabudu Wayaka Nastin.” The learned persons told him that “Without reciting this verse Fatah prayer will not be completed.” When the learned persons began ablution for him and many water skins were used for him but upon pouring such huge quantity of water upon him but when water which has fallen on his hand and it began drying immediately. So, for this reason, the learned persons were upset and angry and they caught him and dived into the water so for this reason water was boiled with such force that like on stove cauldron will boil. When ablution was performed then Sheikh Ahmed was joined in the prayer. When the leader in the prayer was recited “ Eyaka Nabudu Wayaka Nastin” then at that time his body was broken and from all pours of the body blood discharge was started and his dress was a with the blood. So Sheikh has discontinued his prayer and he said that “ He is like a woman who is in the condition of mensuration. For the woman in the course of menstruation, the prayer is not allowed.” Upon seeing his condition the learned persons were able to know that really Sheikh Ahmed is helpless in this matter so he could not perform the prayer. He has died in the year 727 Hegira and his grave is available in Mullan.

10. Throne of the caliphate

As per the method of the Prophet, he began his endeavour very much as such upon getting Prophethood who has increased his tasks very much and so in the same way Bu Ali Shah Qalandar was beginning his endeavours very much in this matter by the following method of Prophet for the following.

1. Following of the Prophet
2. Knowing God
3. Demand of God
4. Requirement of God
5. An intimate knowledge of Allah

He has done much physical exercises, burnishes of the soul and to defeat the soul and for which he has done too many endeavours and hard tasks in this matter. Upon reading some of his details then gall-bladder of the man will become like water it means there will be the great effect on the mind for his hard tasks. That how such complete person who has got such great and lofty position in the world of an intimate knowledge of God.

Endeavours

The meanings of the endeavours by the dictionary is grief and endeavours and make an effort. That man should make an effort against the disobedience of the soul. And overcome his soul and get status of realization of Allah. The Prophet has said two kinds of endeavours as follows.

1. Jahad (Jihad) comes from “Jahd,” which means, struggle to achieve something. It is said in the writings of Prophet Muhammad that the greatest struggle (Jihad) is the struggle of the human within.) Akbar Jihad means big struggle and Jahad Asghar mean small struggle.

For the existence of Islam to fight with infidels and polytheist is called Jahad Asghar and to fight with the one's of baser self is called Jihad Akbar. And its position is more than Jahad Asghar. Qalandar Sahib who done such endeavours which are well known and famous all over the world. He went to the jungle to forget the knowledge of manifest and customs. He was engrossed day and night in the remembrance of Allah. As per traditions, it was known that he was stood in the water and done worship and overcome the soul till such that the water animals have eaten away the flesh of his shin. But there has not come to any difference in his condition of ecstasy. For a period of 40 years, he did not show any interest towards the water and food. There was such his status of holiness that whoever will pass from and if he will look that person by the look of elegance then, in that case, the person will become a complete holy person. But his look of majesty was such fast that if he will by such look then such thing will be burnt down at the same time. His method was to overcome the soul. One cold night he has required for taking bath so he was taken bath for 70 times. And also he was passed many nights like that in such a way. So there will be available severe cold and also cold water and due to such things his body was shattered and he was heard one invisible call in which it was said to him that “ Oh Sharafuddin now you are helpless. And so from the court of Allah and Prophet, the prayer is forgiven for you.” In short, he was done great endeavours. Always the boys used to beat him by stones but he used to say that the angels used to respect him very much and blow horn for him. But these children who are without knowledge and ignorant who used to throw stones upon him. He was resident of the 5th sky. And he used to live always in the condition of observation.

1. With Ghouse Ali Shah Panipati somebody has asked: “How Hadrat Bu Ali has stood in the water for a period of 12 years.” He said that “The brilliance which was prevailed upon him. If it will be fallen upon me then I should have stood in the water for a period of 12,000 years. Oh, the unwise person whether the observation of the true personality would allow anybody to leave from such place,”

2. In the events of Hadrat Bayazid Bustami, it is written that he was also required to have the bath in one severe cold night. Every time he has taken bath by breaking the ice. There is his statement that he used

to become unconscious due to severe coldness and used to sleep by doing his rag dress wet. So that there may not carelessness again.”

The author of the book ‘*Sharaf Manaqab*’ has written that when Prophet was passing through the height of heaven in the night of accession and where he has seen one red elephant in the condition of ecstasy and who was dancing there. He was asked by angel Gabriel “What is secret of Allah in this matter.” Angel Gabriel told him that “This elephant who is in the condition of ecstasy is Sharafuddin Bu Ali Qalandar. And who is the lover of Allah. And he is one from the group of lovers of Allah from your nation.” The prophet becomes happy and thanked in the court of Allah that in his nation such persons are there due to the kindness of Allah. From this story, it is shown the greatness of Bu Ali Shah Qalandar as well as it is also proved that he was found in such conditions from beginning to engrossment and ecstasy. He will be engaged in the remembrance of Allah and then at that time from the root of every hair there will be the discharge of sweat and the drops which will be fallen and from it, and there will be the painting of God will be formed on the earth. Due to too much engrossment, there will find the map of the two world always before his eyes. He was also got such cup of drink which was given to Hadrat Junaid and Hadrat Ba Yazid.

The usage of the power of the innermost was such that even wild animals used to come into his presence and request to sacrifice them. As he was learned person who acts upon his knowledge so who think heartbreaking as a great sin so he will not accept their requests and reply them softly. In the book '*Nikhat Ghalib*' in which Mirza Ghalib while correction of the poetry one of his student has written to him that "Due to old age Allah has forgiven Bu Ali Shah Qalandar his obligatory prayers and Sunnah prayers which was forgiven by the Prophet. So, in the same way, the friends should also forgive him for the correction of their poetry works."

We are mention herewith that once Sheikh Shahabuddin Ashiq Khuda and some other holy persons were present in the service of Qutub of holy persons Hadrat Bakhtiar Kaki and there was the discussion about the worship of Allah and obedience was in progress. Hadrat Qutub Sahib said "The worship of Allah should be done like worship of Shah Bu Ali Qalandar who used to do such worship. Oh, brothers during the period of youth Sharafuddin did such and such worship and such and such endeavours. Which I have not seen doing such worship and endeavours by any person." When Sheikh Shuhabuddin was heard such praise of Bu Ali Shah Qalandar by Qutub Sahib then there was desire which was created in his heart to visit him. At last one day he went into the presence of Shah Bu Ali Qalandar and at that time he was engaged in the work of teaching and preaching there. When he was free from the above work they both of them were engaged in secret-talks. After that Sheikh came back to his house. It was his routine matter that for every 2 or 3 days he will go into service of Shah Bu Ali Qalandar then there will be the discussion of secret-matters and issues of manners but one day after finishing of matters of the knowledge Shah Bu Ali Qalandar was ready for going to the jungle for worship work. At that time Sheikh was reached there so Shah Bu Ali Qalandar while shaking his hand he told

him that “ He has much fondness of the worship of Allah and which is not been done without loneliness and in sitting in silence so for this purpose now he is going to the jungle of Vazirabad. Sheikh has asked him to accompany with him in the jungle. So Shah Bu Ali Qalandar Shah said his that “You have opted for it.” For saying this Shah Bu Ali Qalandar left from there but Sheikh Sahib was left over there after some time. When one part of the night was passed away then Sheikh Sahib also went to the jungle of Vaizirabad. It was the halftime of the night and when he was reached at the mystical exercises place and what he has seen there that there was one tower of light like a fire which was standing pillar from earth to the sky. From every side of the pillar, there was the coming voice of the name of Almighty Allah. Upon seeing the strange scene of the worship of the Shah Bu Ali Qalandar, Sheikh Sahib was surprised in this matter. He went near to him and what he has seen that Shah Bu Ali Qalandar was standing in upside down condition. And his head was there on the support on the point of the spindle. And his feet were towards the sky and in such condition he was in such engrossed and drowned in the worship of Allah there as such that there was no care of himself. And there was falling down blood from the root of the hairs. When Sheikh has seen those drops of the blood then he was found that it was same light and which was like coruscant stick making light from earth to the sky. As per routine when Shah Bu Ali Qalandar has finished his worship then he has come back in his original shape. He asked Sheikh to come over near to him and he was engaged with him in the discussion for long period of the time. After the end of the discussion, Shah Bu Ali Qalandar went to his residence and Sheikh Sahib was left for Delhi.

Still, now careless persons who say that Shah Bu Ali Qalandar was the pledge at the hand of Sheikh Shahabuddin Ashiq Khuda. So they should show us that in the presence of such and such above events then

their thinking has not belonged real thing. As a matter of fact, Sheikh Sahib was the lover of his supernatural acts which belonged to Shah Bu Ali Qalandar. And he was such fondness and eagerness to see his kind of worship so for looking his supernatural acts in public and private places and so for this, he used to come to Vazirabad from Delhi by walking. And so he will be benefitted by his spiritual benefits which belong to Shah Bu Ali Qalandar and then he used to go back to Delhi from Vaizrabad. This is the name of one village at the bank of river Jamuna. Where there is one building is there which is well-known building as Bengali quarters connected with New Delhi. Where there is one mosque is there in which there is the available place of his Chilla (mark). We also accept that Sheikh Sahib was a holy person of his time. From him, there were many continuous usages were happened by him. But from him the pledge of the Shah Bu Ali Qalandar is not possible and it is impossible. But obtaining of favour and give benefits of favour is another thing and for which we will not be refused in this matter. Because there is method among holy persons for the distribution of graces of innermost and this is was regarded as the good thing.

Mystical exercise and benefits

During his life period he has done the such number of endeavors and due to this reason his name and fame which is available in the world and shining more than the sun and moon. The world's big and perfect holy persons who used to think his devotion as a matter to be proud. Which is the result of his mystical exercises. So Allah was made him indifferent to goods of the world and Allah made him such ambitious person that in his look there was no value of goods of the world at all any value with him even though the ruler of times used to think to kiss his hands and carrying of the foot wears as a matter of grace for themselves for both of the worlds. But he has such deep love of the beloved that he did not have looked at anything of the world. The

aim in the life which he has determined for which he has not kept away from it. The great result which he has obtained probably due to his mystical exercises and self-denial. And which is not one which is the look of the beloved. And which is greater than graces of the heaven. One of the benefits of mystical exercises and self-denial is that he has got such position and status among holy persons like the moon in the stars.

Somebody has asked with Hadrat Ghouse Ali Qalandar about the condition of Shah Bu Ali Qalandar and Hadrat Maqdoum Saber Kalayar. He said that “ Hadrat Maqdoum Saber he was in traveler of the world and Shah Bu Ali Qalandar was traveled in the soul. But both of them were used to be drowned in the river of astonishment.”

The perfect Arif (learned) person of time Hadrat Jami has his opinion of ecstasy about Qalandaria chain. That there are two groups of the people which are as follows.

1. Mashaiq of Sufia

Who were able to attain the position of status due to the obedience of the Prophet. As per way of following of the Prophet who were appointed to redress the needs and requirements of the mankind. This is the group of perfect persons who will always find drowned in the sea of the unity of God. Who from problems from destruction has been reached to the bank of the river of the life. So that they can guide the mankind.

2.The Second group

This group upon becoming perfect and who will be in condition of the destruction in the sea of completeness as such there will be not found their sign. Upon getting complete saintliness there were be given duty for the completion of the work of the others. These people belong to following categories.

- 1.Salikan (mystic)
- 2.tombs of lesson
- 3.Natives of the river of surprise

And Shah Bu Ali Qalandar belongs to the above second group. And this group has also three categories.

1. Lower
2. Average
3. Higher

Shah Bu Ali Qalandar who belongs to the above higher category. In the following, Shah Bu Ali Shah Qalandar was ahead from all of the holy persons of his time.

1. Endeavours
2. Revelation
3. Observation

Due to more of the status of height, he was got direct excellence of relations which was available to him with Hadrat Ali Murtuza and which was available to few lucky persons. So for such kind of mystical exercises and endeavours of strange which are made him possible for such results.

11. The kings of time and Shah Bu Ali Qalandar

There was much independence in the nature of Shah Bu Ali Qalandar. And which should be such distinction of every person as everybody wants to live as independent as well as free and also want to spend his life in independent style. Before great rebellions and worldly people, he used to call before them call of truth in clear worlds without any fear. For the relations of the world which are called as worrying and from them he used to keep relation cut off for this reason. But actually, he was not away from the world. And against of it, he was the most popular holy person of his time. And he was complete and best model of the humanity. He was light of the meetings of the Sufi persons. And decoration of the meeting of manners. All holy persons are agreed for

his respect and honour. They all consider him as a great guide of the time. In his biography details in the previous pages of this book, we have mentioned that his life's first period was attached to the royal court. When he was appointed on the post of the Muslim jurist (Mufti) at that time. He was engaged at that time in the work of teaching and preaching work. But his status and position were not like the poet of the royal court. But he used to attend the royal court as his position of the learned person. In the circles of the learned person, he was used to thinking as the lamp of such group of the persons. His period was such holy time that when the sun of knowledge and excellence was shining greatly and from its there was spread of knowledge in the world. Great holy persons and Sufi poets were lived during the time of Shah Bu Ali Qalandar. But nature has made him free from goods of the world. And have made him by nature of the content. So is the famous poet of his time Shah Bu Ali Qalandar did not expect any reward from the royal court. He did submit encomium ode in the praise of the king and did not expect any reward from anybody. Only one or two encomium odes he has written in the praise of Sultan Alauddin Khilji in which he has praised his administration and government organization. These encomium odes were not written by him for any reward and money from the royal court. Because with Sultan Alauddin his terms and conditions were sincerely and brotherly.

He has obtained his livelihood as per commands of Allah and as per Sunnah (practice) of the Prophet and instructions of the spiritual masters. He was in service and as well as he was headmaster of the school. And also he was worked as the jurist of the royal court. Like a complete person, he has spent the life. The content proof of his is that he has seen the rule of many kings but he did not make the edge of his shirt impure with the disgrace of the question with the kings. As a matter of fact, the method of his predecessors was with encomium odes in the praise of the

kings and they used to earn the livelihood. Gift and presents were received by him from the royal court. But in his heart, there was no value of all these things. And he used to give these things to poor and needy persons. The neck which was created by Allah which was not bowed down before any door in the world. In this topic, we will show you what will be the value of the kings in his look. And what was his behavior and treatment with them.

Ghyiauddin Balban

He was Sultan of slave dynasty. During the rule of Sultan Nasiruddin, he has become the minister in the court. Upon the death of Sultan Nasiruddin, Ghyiauddin Balban has become Sultan of Delhi in the year 1266 Hegira. He was the brave, strong and the most powerful Sultan of the Delhi Kingdom and in his the biography we have already mentioned that he did not used to have male children. Due to helpless condition he was referred this matter to Shah Bu Ali Qalandar. And he has requested with him for prayer of male children. Allah was given him four male children due to prayer of Shah Bu Ali Qalandar. So his elder son Mubarak Khan was most beloved disciple of Shah Bu Ali Qalandar. He has much love and devotion and due to such condition he was usually find in the presence of Shah Bu Ali Qalandar. During his whole life he was claimant of the slave of Shah Bu Ali Qalandar. Due to the effect of the prayer of Shah Bu Ali Qalandar, all Rajputs around surrounding areas of Delhi were afraid of his rule and majesty. The drum of his horror and majesty was beating till areas of the Central Asia. He was much natural fondness of learned persons and poets. There were used to be held a poets meetings and gathering in the royal court. In which he has much interest and fondness. The king of poets Amir Khusro who was a royal court poet of Sultan Alauddin. He was sent one quatrain in the presence of Shah Bu Ali Qalandar and asked his reply in this matter.

کہ راست کند صورتے مردے دُنے کہ بشکند این جسم و جانے و ستنے
کس نیست کہ استادِ قضا را برسد کہ بہرچہ سازی و چرا سے شکستے

Shah Bu Ali Qalandar has written the reply of above quatrain and sent to Amir Khusro which is as follows.

سر طشت کہ در امر خدا دم نہ ز نے این کو ہستی کہ نہ مردے نہ ز نے
گل را چہ مجال است کہ گوید بکمال کہ بہرچہ سازی و چرا سے شکستے

Not only this but for many times it was happened by chance that Ghiauddin was become his admirer upon checking spiritual usages and revelation of the innermost of Shah Bu Ali Qalandar. Hadrat Bu Ali Qalandar used to like him very much and he thinks of him as confident. So for this purpose, he was written encomium two odes in the praise of Ghiasuddin Khilji in which Shah Bu Ali Qalandar has mentioned his administration and system of government.

نہ اعظم غیاث الدین کہ از دانش مشرف شد یکے بخت و یکے تخت و یکے خاتم یکے افسر
بغیرم و جہم و کرا و فرزندیت بے سرانیشا یکے بہمن یکے کسریٰ یکے دار و یکے لوزر

It is said that once Ghiasuddin Balban has come into the presence of Shah Bu Ali Qalandar and so Shah Sahib asked him "Sultan how many days you will reside here.?" And he told him that "Your honour he will live here for four days." Shah Sahib said, "No you will live for four years." And by saying this he was smiled. So Sultan by the wisdom of knowledge was able to know that now his life is not more than of four years. When Sultan came back to his capital in Delhi after living for four days in the company of Shah Bu Ali Qalandar then at that time he has opened the royal treasures for poor and needy persons and he was

involved in the activities of generous and beautiful. And as per his divine inspiration, he has left this mortal world after four years. And from this, it was proved that Shah Bu Ali Qalandar's holy look will be always there at the invisible writings of the tablet in the sky. So, for this reason, he was given information of the death of Sultan Ghiasuddin Balbon by hints and its result was that Sultan was engaged in the good deeds with mankind. And due to deeds of generous and bountiful, he was made poor persons as rich and wealthy persons. And he has been able to record good deeds in his record. This also was happened due to Shah Bu Ali's favours of spiritual and innermost.

Sultan Alauddin Khilji

Upon the death of his real paternal uncle Sultan Ghiasuddin, Alauddin was crowned on the throne of Delhi Kingdom in the year 1295 Hegira. In his younger age, he was very cruel and very much stubborn nature and he was used to drinking too much wine. In those days Shah Bu Ali Qalandar was on his throne of the caliphate. And immediately there were great changes came into his life. The historians have agreed that those changes were due to usages of the innermost and spiritual revelation of Shah Bu Ali Qalandar. So one night one holy person has told him in the dream and the translation and interpretation is as follows and it was recorded in the Persian in the Urdu book and which is now presented by translated into English .“ Oh, Alauddin Khilji good deeds should be done to the mankind. To be keep away from all prohibited things. And also give order for these things to others by issuing strict orders. As well as there should be the severe punishment to bad deeds.”

That holy person was Shah Bu Ali Qalandar. Due to scolding and warning, Sultan Alauddin's life was completely has been changed. He was re-organized the rules and regulation of the Kingdom. He was given order for the closure of the wine shops and he has given order for severe

punishment for the wine drinkers. He has discontinued the habit of wine drinking and he was broken wine drinking glasses and utensils.

Shah Bu Ali Qalandar was very bold for the voice of the truth. So by good advice and he made Sultan Alauddin a member of the group of Sufi persons. So for this reason with Shah Bu Ali Qalandar Sultan Alauddin's faith and devotion was increased very much so he used to send usually royal gifts and presents in the service of Shah Bu Ali Qalandar.

One time he wants to send some gifts in the presence of Shah Bu Ali Qalandar. But due to Shah Bu Ali Qalandar 's status and majesty as well as horror and dignity condition was such that nobody dares to go before him and talk with him in this matter. Even Alauddin being king he was used to be kept away from his status and majesty and usage of innermost. At last, it was decided to send Amir Khusro who was the special employee of the Sultan in the service of Shah Bu Ali Qalandar. So as per order of Hadrat Nizamuddin Auliya Amir Khusro went towards Panipat along with royal gifts and covered journey continuously for three days and he has reached to Panipat. And he was visited his house there. The servants have informed Shah Bu Ali Qalandar about the arrival of Amir Khusro to him so he was asked servants to allow him to come inside of the house. He was said salam to him and he has informed him that "Oh lover of Allah he was present here along with gifts of Sultan of Delhi so to accept the same." Shah Bu Ali Qalandar's content was such increased that so he was upset with goods of the world and he said to him that " Khusro a period of 40 years passed away and from that time I do not know myself and also about the world and worldly matters. What is the use of these things for me.? Recite some of your poetry. And at that time Amir Khusro recited the following ode.

ایکے کوئی پہچ نہ شکل یوں فراقِ یار نیست
گر امیدِ وصل باشد پیمائش دشوار نیست

Shah Bu Ali Qalandar was very happy upon hearing Khusro's ode and he prayed for him and said that "Khusro will live happily and he will leave happy and then he was recited his following ode.

وہیم خسرواں بر ما اعلیٰ است
خسرو سے کہ خلعتِ نجر بدیدر بر است

So Amir was begun weeping then Qalandar Sahib has asked "Khusro why you are weeping."? Amir told him that "Because he did not understand it." Upon this Shah Bu Ali Qalandar become happy and he was accepted offering which were send by the Sultan of Delhi. And he was distributed among needy and poor persons. He was given instruction to his nephew Pir Zinda to take Amir in the shrine and keep him as a guest there for three days and do not leave any room of compliant for his feast and hospitality. In short, after three days he was bid God bye to Amir and through him he was sent one letter in the name of Sultan Alauddin as follows.

"Alauddin ruler of the Delhi he should again to know what to do well treatment with mankind. To provide easy circumstances of the public and which is the duty of the ruler of the kingdom."

In the book '*Tadhkiratal Ghousia*' it is mentioned that when Amir has recited his ode (ghazal) then Khaja Bu Ali Shah extended his hand and said to him take it as I want to give something to you. But at the same time, two invisible hands were appeared there and were taken such favour from there. It has happened that two-three times so he said to him that it is not in your fate. When Amir was present in the service of Khaja Nizamuddin Auliya then he told him that "Shah Bu Ali Qalandar want to make same as him. But you were not be patient in this matter. So we have taken such favour from him and which will be given back to you upon your death."

When this letter of advice was reached in the presence of Sultan Alauddin then false flatterers said to him that as they want to break the Sultan's admiration and devotion with Shah Bu Ali Qalandar. So they

said to him writing such letter of bold style which is not suitable in the favour of the king. But sultan who was become the admirer of the usages of innermost of Shah Bu Ali Qalandar said to them that “There are millions of thanks of Allah that Shah Bu Ali Qalandar told him as ruler of Delhi as such before he told as Police Chief of India. From this, it is known that what was his position and status with the kings of India. Shah Sahib remembers to the cruel king like Sultan Alauddin with such carelessness. The Sultan’s devotion to him increased as such that he used to think him as a person for his fulfillment of his desire and wishes. It was as such that even in the affairs of the kingdom he used to ask for his prayers and aid-seeking in this matter. And from the court of sky-high of the Hadrat Bu Ali Shah, he used to get favour of the success always.

It was the faith of Sultan Alauddin that due to looking of Shah Sahib stubborn nature animal will leave his stubbornness. So once on Arabic horse of Iraqi origin which was very mischievous and which not coming under the control of any of the trooper. So he was sent that horse in the service of Hadrat Bu Ali Shah for his correction work there with him. The servant was taken the horse to the house of Baba Sahib and he explained the case of mischievous horse to him so he told him that to remove his chain and take rope of his cot and tight him with his cot. The servant was done as per instruction of Baba Sahib. He was addressed to the horse as follows.

“Oh, the horse I am right with my God so you should also right with me. And leave this mischief.” Upon hearing this effective words the horse has become obedient and faithful. Shah Sahib has sent the horse to Delhi after three days in the presence of Alauddin. When Alauddin was seen prominent changes than before so his devotion with Shah Sahib increased. There are such many events are available but to the length of

the book, such events were ignored by us for this purpose. Sultan Alauddin has died in the year 1316 Hegira

Mubarak Khan.

He was the beloved disciple of Shah Bu Ali Qalandar and he was the son of Sultan Balbon. He was born due to the prayer of Shah Sahib. In the biography, we have mentioned details in the previous pages of this book. His father was worried very much about the no birth of the male children. What was there the effect of the prayer of the Baba Sahib in this matter.. Because there were much love and affection of Baba Sahib with him so even for a minute leaving him will be caused to him as a difficult matter for him in this matter. He has become the lover of the beauty and grace as such that without him he did not like to eat his food. This love was pure and in which there were no desires of the human needs. But for sightseeing of Allah, Mubarak Khan was like a source of the mirror. Due to his beauty and elegance which was given by Allah so, for this reason, Shah Sahib used to remember by looking him the grace of Allah in this matter. The persons for the fulfillment of desire and wishes then for that matter they will approach Mubarak Khan then he will refer the matter with Shah Bu Ali Qalandar. Also, Mubarak Khan got such spiritual favours that after his death many great holy persons of their times were got training by his soul and were able to get favour. He was a mystic person and who acted as per his an intimate knowledge of God.

One day Mubarak Khan went for hunting and amusement purpose into the jungle. One soldier of Tajik nation who was his secret lover of Mubarak Khan but he was by thinking as he was the son of the Sultan Balbon and disciple of Shah Sahib he was not declared his love in this matter. So that soldier by chance caught him there. And he was taken him to his house. Shah Bu Ali Qalandar was able to know by revelation in this matter so he went to the house of the soldier and he sat

before the house and he began reciting the poetry in the condition of uneasiness.

غیرت از خیم بر سر دے تو بدن نلیم
کوش را نیز حدیث لوستنیدم نلیم

The historian has written that night was become such lengthy that people were upset by sleeping. So that bad nature soldier has become in the helpless condition. In the course of time, people were able to know that due to the separation of his beloved Mubarak Khan, Shah Bu Ali Qalandar was standing at the door.

In short, the soldier has sent become in the helpless condition and he was sent to Prince Mubarak Khan in the presence of Shah Sahib. And at the same time rays of the sun were given light to the world. When Shah Sahib has seen his son and he has become in the condition of ecstasy and chorister started the following ode.

As the voice which was perfect and also poetry was very effective so for the reason he has drowned in the condition of surprise and thinking. And the condition of ecstasy which brought the new scene there. So for the reason the condition of reality and its separation and which was taken to him in the bosom of the beloved in the reality because he was also found engaged in the passion of the truth. As we have already written previously in the book that Mubarak Khan acted only as a source of the mirror. In which Shah Sahib upon seeing the grace of the lover he will be drowned always in the of the passion of the truth and he used to be engaged in it. Which proved that the love was pure. Usually, upon the people of truth such conditions which will be prevailed. And such events will be used to happen usually. When Shah Sahib was recovered from the above condition then he was given his horse to the chorister and by holding the hand of Mubarak Khan, Shah Sahib came back to his house.

Death of Mubarak Khan

On 10th Jamad al-Thani in the year 715 Hegira at the time of morning Maqdoum Jalaluddin Kabir Auliya Panipati who came in the

presence of Sheikh Bu Ali Qalandar and as per his habit he kissed his foot and by folding his hands has requested him to accept his pledge. In reply of the phrase Sheikh Bu Ali Qalandar (wandering ascetic) told him that “Your husband (master) is coming there. And we will give you in dowry.” But Shah Sahib smiled and said to him to go your master. And he is staying in the place of Imam Sahib. So go there with much decoration. Hadrat Sheikh Jalal as per instruction of Shah Bu Ali he went there in the very fine dress in the fast running horse and he went there to the place of Imam Sahib. In the place of Imam Sahib at that day Khaja Shamsuddin Panipati Turk came over there after getting saintliness of Panipat. By that time Khaja Jalal came over there on the horse. Khaja Sahib upon seeing horse rider smiled and he said to him “Oh horse rider show me also riding your horse.” Upon hearing this Sheikh Jalal come down and has stopped the horse and who was become anger and he was fallen down on the earth. Hadrat Khaja touched him with his chest and was given his graces of saintliness to him.

The news of event of Khaja Sahib’s presence in the city of Panipat was spread so the large crowd of the people came into his presence for kissing of his foot in the short period of time. When there was prayer call was given for Asr prayer. So Khaja Sahib was given the order to Sheikh Jalal to lead the prayer. As per order Sheikh Jalal was lead the Asar prayer. When he has completed prayer and said salam at the end of prayer then all persons who were at the right side of him have become of pious persons of the time and all persons who were present at the left side were become the persons of the revelation.

The news of this event was spread in the city and after Maghrib prayer, Mubarak Khan went into the presence of Shah Bu Ali Qalandar as per his habit. Shah Sahib has called him on the eating table but in the condition of sorrow, he came over near to eating the table. So Shah Sahib asked him the reason of sadness. Then he said sorrowly that “He

belongs to him but he was same as before. See that Sheikh Jalal who was pledge today and today he has done many work of saintliness and revelation. Upon hearing this there was condition prevailed upon him. Shah Sahib was taken one bone from the plate of the food and touched with his mouth and was given to told to the prince to go and put into the big well so for this till judgment day one who will drink its water will become Qutub (highest cadre in spiritual pivot) of the time. Mubarak Khan went to the well by holding the bone in happily and joyful mode and when he has reached near the well then he thought if he will eat the bone alone so then he will perhaps become more powerful. So when he has put the bone into his mouth then at the same time he has died as the bone was the message of death for him.

When there was too much delay for not reaching back of Mubarak Khan so Shah Sahib has sent Moulana Sirajuddin Rukui to inquire into the condition. When Moulana was reached near the well and he was found the different situation was there. So he came back from there immediately and he has explained him all details in this matter. Upon hearing this Shah Sahib became in the condition of ecstasy. And in such passion, he began reciting “Enna Elahe Rajiun.” And came to the well. And he has carried the dead body of his beloved on his shoulder and brought to his residence. He himself was given the funeral bath and he has completed all funeral rites by him. He has also prayed the funeral prayer and he has buried Mubarak Khan in the grave by him.

When the news of the death of Mubarak Khan by was sent his royal employee of Panipat in the presence of Alauddin then upon knowing the news at the same time he was started to Panipat from Delhi. He was requested with Shah Sahib permission to build tomb over the grave of Mubarak Khan and which was accepted by Shah Sahib. He also said to him to build one more umbrella type building for him at the foot side of

his beloved. So that he can live at the foot side of his beloved. But those builders should be Quran-conners.

Sultan Alauddin as per saying of Shah Sahib was given the order of the construction of two mausoleums in Panipat. He was instructed by Prince Khizer to stay in the Panipat until completion of two mausoleums there. The prince was constructed in the short period to time two tombs then Shah Sahib was inspected both of them and he has asked Prince Khizer why he did not follow his instruction for the construction of two tombs in the same style and why he has changed the angle then at that time the prince said to him by folding his hands that “ At the north side there was land which belongs to orphans which he could not able to buy from him.” From this reply, Shah Sahib was happy very much in this matter. And he has liked his construction very much. Shah Sahib’s tomb is that which was constructed by Sultan Alauddin. And before the tomb, there was added one hall etc. by Riziqallah Khan and its details and description were mentioned in the chapter Roudah. But during the year 1100 Heigra, the tomb of Mubarak Khan was reconstructed by Moulana Ansari of Panipat.

Kamaluddin Feroz Shah Tughlaq

The second Sultan was a cousin of Tughlaq family and who was throned upon the death of Mohammed Bin Tughlaq. He was also got grace from Shah Bu Ali Qalandar.

One day in his prime youth period he went into service of Shah Bu Ali Qalandar to kiss his foot. He was asked him “What is your name and he said “His name is Kalamuddin. And his title is Feroze Shah”. He said “ Your age will be with perfection and your wealth will be also with perfection. And grace will be also with perfection.”

It is said that in the childhood period Sultan Tuglaq, Sultan Mahmood Tughlaq, Sultan Feroze in the child age came into his service. At that time Shah Sahib asked his servant whatever present in-house

bring for eating of the princes. The servant brought one dish of food before them and they were engaged in eating the food then Shah Sahib told that “ Subhan Allah (God be praised), what is the holy time is that this time three kings are eating in one dish and with help of the power of Allah three kings ruled the Tuglaq Kingdom.”

It is obvious that Shah Sahib has got longer life and he was watched the rule of many kings during his life. In this subject, we have the discussion such kings who have relations and attachment with Shah Sahib. Also other kings like Nasiruddin, Jalauddin Khilji, Ghiasuddin Tughlaq who were ruled the kingdom during life period of Shah Sahib. But in those days there were new revolution and changes which were happened. So for this matter, it is not said with reliance that how was treatment and behavior of Khaja Shah Sahib with those kings in this matter. In the book of biographies, we could not get such information about them. So we have finished this subject at this point.

12.The contemporary personalities

1.Hadrat Khaja Nizamuddin Aulia

He belongs to the lineage of Hadrat Fatima bint Mohammed Rasul Allah so in this way he was original Syed (from his lineage. His father Moulana Syed Ahmed who belongs to Syed persons of Bukhara and he was a family member who was most respectable in Bukhara. During the rule of Sultan Altamash, his family was migrated from Bukhara and which was settled down in Badayun. He was born there in the year 636 Hegira. His mother's name was Zuleqa and who was the worshiper, ascetic and she was Quran-conner.

In the age of 16 years, he has completed knowledge of religion and philosophy. His mother was gathered learned persons of time and she made turband from yarn and which she was prepared by her hand. The

turban was wear on his head by the learned persons of his time. After that, he came to Delhi in the company of his mother and sister from Badayun. Upon reaching Delhi he was obtained certificate from Hadrat Shams al-Mulk who was the teacher of Sultan al-Tamash of Delhi. He has become the disciple of Hadrat Baba Farid Ganj Shaker and he has obtained knowledge of Sufism from him. He was become successor and caliph of Hadrat Baba Shaker Ganj and came over to Delhi and he was died in the on the 18th Rabil Thani on Wednesday in the year 725 Hegira.

He has sincerely treatment with Bu Ali Shah Qalandar. At the time when Sultan Alauddin has sent presents by Amir Qusro in the service of Bu Ali Shah Qalandar then at that, he was advised him that “Whatever Qalandar Sahib will say to him then he should be accepted by him and do not object in this matter.” And which shows that on the heart of the Hadrat Nizamuddin Bu Ali's holiness and spiritual progress which was heavy. So he was told that there is no need of objections there. Shah Bu Ali's relations with Shah Nizamuddin were pleasant and brotherly. He was also fond of his dignity of loveliness.

In the book of biographies it is mentioned that one time Bu Ali Shah Qalandar and Amir Khusro in the way of innermost were present in the court of the Prophet. After completion of meditation, he has come back in the life of the manifestation and he was seen on the person who was present thereby folding his hands. So Qalandar Sahib was asked him “Who are you.? And why he did stand here.?” That person told him that “He is from Bukhara and he came over here in search of perfect master. And which was not available so far. So he came from Delhi in your kind presence. Qalandar Sahib told him “ Brother why did you left Delhi and why did you came here from Delhi. And why did you not went in the presence of Sultan of learned person Hadrat Nizamuddin Auliya. Where

your aim will be found there.” Upon this, that person told him that “When this person reached to Delhi in search of perfect master Hadrat Bahauddin then in Delhi he was heard by the mankind of Allah that Sheikh Nizamuddin and Bu Ali Qalandar are universally liked. Upon hearing this I was going to the shrine of Baba Nizamuddin immediately and have seen that all students, as well as disciples, were drowned in the world of surprise. So there was no news of persons coming and coming to that place. And from there I went to that place which is special place of Hadrat Nizamuddin Auliya. What I have seen that there is no roof of the room and there was falling of light from earth to the sky. One young man is sitting there in the well-decorated dress. And before him one bride in the red dress is sitting there in the style of coquetry and gallantry on her two foot there. When I have seen such scene then in the condition of fear left the shrine building. And began thinking that perhaps this is building of any ruler and it was good that nobody did not see him there. Otherwise what punishment I will get there for my such an act of the bad manner. And from disappointment from there I came in your presence.”

Upon hearing this story Qalandar was coming in the condition of ecstasy so he was asked the details of the event many times with the person who came into his service from Bukhara region. And when I will come back in the condition then he will kiss the eyes of that person and he will say to him that you are the lucky person and you have seen such good event by your eyes. And which will not be seen by any other persons. He asked him to sit down so that I will kiss your foot. Then he called all his students and disciples to told them to see him well that “This person has seen the dignity of the loveliness of the Hadrat Nizamuddin Auliya and came here. Then he said to that person brother “What did you want from me and I do not have such 1/10 portion with me. So go in his service.” He has sent him in the service of Hadrat

Nizamuddin Auliya along with Amir Khusro. The above event is proof that Shah Bu Ali was the lover of the dignity of the loveliness of the Shah Nizamuddin. And against his spiritual revelation Baba Qalandar think his wandering ascetic as lower than him. Even though it is a kind of his humility in it but how it is clear proof of good of devotion of Baba Qalandar Sahib.

In the books of biographies it is mentioned that once Amir Khusro went in the presence of Bu Ali Qalandar to meet him. He said to him “Khusro I will used to find all holy person in the holy meeting place of the Prophet but he could not find Nizamuddin in that meeting there. And what is reason in this matter?.” Amir Khusro was silent there at that time and he came back to Delhi. Then he was told this event to his spiritual master. Hadrat Nizamuddin told Khusro go and tell “Bu Ali that when you visit the meeting place of the Prophet then go and see one room which is available there are at the backside of the Prophet . So he can see fakir in that room.” Hadrat Amir upon hearing such thing came into service of Bu Ali Qalandar and he was told him all details. Qalandar Sahib told Khusro that, “Today we both will visit together the meeting place of the Prophet and will see him there Nizamuddin.” When they have reached in the meeting place of the Prophet they have seen that all holy persons were standing there. Amir Khusro was also stand there. But Bu Ali Shah went towards that room. And he wanted to see Nizamuddin there but due to respect of manners of the Prophet he could not move his step there. And he made slogan and he said.

When the Prophet was seen Bu Ali in the condition of uneasiness then he was asked him “Sharafuddin what do you want?.” He said that “His condition is known to you in his honour”. And he said to him “Do you want to have sight of Hadrat Nizamuddin Auliya.” Bu Ali said, “Yes, oh Prophet of Allah.” He said “See him he is sitting in sedan chair of the

loveliness. Bu Ali after kissing the earth run towards the room and what he was seen there that Hadrat Nizamuddin was sitting in the white dress on the prayer mat with the extreme status of loveliness and beautiful in the pretty dress. Bu Ali Sahib has seen his status and he has become his admirer. There are available many of such events in the books of biographies but due to the length of the book, we have been ignored such details of the events in this book.

Amir Khusro

He belongs to Turk nation and he was born in Patyali in the district Eita and his father's name was Amir Saifuddin Mahmood. When Amir was nine years old then at that time his father has died. His nature was suitable for the poetry since the beginning of his younger age. At the death of his father, he has written one elegy in the grief of his father's death and one poetry line is as follows.

When his father found his interest towards Sufi persons then his father took him to the house of Hazrat Nizamuddin Auliya. Upon reaching the time at door of Hadrat Khaja Nizamuddin he told his father “Where he is taking to him.?” His father told him that “In the service of Khaja Nizamuddin to make him his slave.” Upon hearing this Amir said artlessly that “Selection of Peer is his action and which is not belongs to him.” His father left him inside of the door of the shrine building of Khaja Nizamuddin and he went away from there. Hadrat Amir sat at the door and he was written one quatrain in which he was mentioned this thought that if the Peer is with pure heart then he will reply in this matter.

As there will be way from one heart to another. So Khaja Nizamuddin was able to know by revelation the thought of Hadrat Amir as per the above quatrain. He was called his servant and said to him that “There is sitting one Turk boy at the door so you go and recite following quatrain (rubai) to him.

When the servant read the quatrain then Amir was coming inside of the shrine and he has become his disciple. The terms of Peer and disciple which were such improved that Khaja Nizamuddin was given Amir title of Turk it means Mashooq (beloved).

The devotion of Amir with Khaja Nizamuddin was much improved that he used to spend the whole day in the court of the Delhi Sultan and he used to spend in the night in the foot of the emperor of the religion of Islam Khaja Nizamuddin. He left this world on 17th Shawwal in the year 725 Heigra.

For many times he got excellence of meeting with Shah Bu Ali Qalandar. And every time he has got spiritual favour from him and he came back from there. He was the friend of the knowledge as well as the poet of the time. He had got the award of likeness from Shah Bu Ali Qalandar upon reciting his poetry to him. When Shah Qalandar used to hear his poetry then there will be prevailed condition of ecstasy upon him. And it was the condition of Amir was that when he will hear the poetry of Shah Qalandar then he used to wept bitterly.

Moulana Jalaluddin Rumi

Shah Qalandar Sahib was done too much tour and travels. In this way, he was met with Moulana Jalaluddin Rumi and Hadrat Shams Tabrez. And he has got favour from them. Moulana used to remember him as Sharafuddin Hindi Saudagar. Moulana Noman who has written as per reference from the book '*Riyadal Arifeen*' in the book of '*Biography of Moulana Rum*' that "Shah Bu Ali Qalandar of Panipat to whom all Indian persons known him. He was lived for a long time in the company of Moulana Rum and he was benefitted." There is the statement of the Bu Ali Qalandar as follows. "In Rome, he was got favour from Moulana Jalaluddin and Hadrat Shams Tabrez and after this, he has come back to Panipat and he was settled down here."

2. Hazrat Khwaja Makhdoom Ali Ahmed Alauddin Sabir Kaliyari

Hazrat Khwaja Makhdoom Ali Ahmed Alauddin Sabir Kaliyari, popularly known as Hazrat Sabir Kaliyari ('Patient Saint of Kaliyar') or Hazrat Alauddin Sabir, was a prominent South Asian Sufi saint, nephew and khalifa (successor) of Hazrat Fariduddin Ganjshakar and the first in the Sabiriya branch of the Chishti Order.

Hazrat Alauddin Sabir can be ranked as the 3rd Spiritual Successor of Hazrat Khwaja Moinuddin Chishti by virtue of priority of his initiation and Khilafat over Hazrat Nizamuddin Auliya in the Chishtia Order conferred through Hazrat Fariduddin Ganjshakar. After the demise of Hazrat Alauddin many distinguished Khalifas of his '*Sabiria silsila*' also furthered the noble cause of the Order all over India and in many foreign countries.

Family and lineage

Hazrat Alauddin Ali Ahmed Sabir was the great grandson of the illustrious Hazrat Syedna Ghaus-ul-Azam Sheikh Abdul Qadir Jilani of Baghdad, one of the greatest saints of Islam who was the founder of the well known Qadri silsila.

Hazrat Alauddin's mother, Bibi Hajra, more commonly known as Jameela Khatoon, was from a noble family; she was the sister of the great saint Hazrat Baba Fariduddin Ganjshakar and it was from a *basharat* (prophetic vision) from the Holy prophet ﷺ that she was married to Hazrat Shah Abdul Rahim (grandson of Hazrat Ghaus-ul-Azam) in 571 Hegira in Khotwal (Multan, West Pakistan). Hazrat Shah Abdul Rahim was himself a pious man who was well versed in Uloom-e-Roohani (spiritual knowledge) and Iloom-e-Shariah (knowledge of Islamic jurisprudence). After her marriage, she lived with her husband in Herat and who had travelled there from Baghdad and was living under the patronage of Hazrat Abul Qasim Gurgani — a great saint of his time. Hazrat Alauddin's paternal genealogy is as follows:

- Hazrat Makhdoom Ali Ahmed Alauddin Sabir, son of

- Hazrat Syed Shah Abdul Rahim, son of
- Hazrat Syed Saifuddin Abdul Wahab, son of
- Hazrat Syedna Ghaus-ul-Azam Abdul Qadir Jilani (of Baghdad), son of
- Syed Abu Saleh, son of
- Syed Abdulla Al-Jilia, son of
- Syed Yahya Zahid, son of
- Syed Mohammed, son of
- Syed Daud, son of
- Syed Moosa, son of
- Syed Abdulla Sani, son of
- Syed Moosa Al-Jaun, son of
- Syed Abdullah Mahaz, son of
- Syed Hasan Musanna, son of
- Hazrat Imam Hasan ؑ, son of
- Hazrat Amirul-Momineen Asadullah Ali Ibne Talib ؑ, son-in-law of the
- Holy Prophet Mohammed ﷺ .

It is related that when Hazrat Ali Ahmed Sabir was still in his mother's womb, the Holy prophet Mohammed ﷺ commanded his mother in a vision to name her child "Ahmed". Likewise, after some time, Hazrat Ali Murtaza ؑ also appeared in a vision and asked her to call the child by the name of "Ali". Therefore, with due regard to both of these commands, the name of Ali Ahmed was given to the child on its birth the name of "Alauddin" was suggested by another saint after the birth of the child.

Birth

Hazrat Ali Ahmed Alauddin Sabir was born on the night of Thursday, 19th of Rabi-ul-Awwal, 592 AH in Herat. During his birth, when the nurse touched the body of the child, she felt a serious burning sensation. His mother warned the nurse not to touch her baby without wudhu

(ablution). The nurse immediately performed wudhu and the burning sensation she felt disappeared.

After the nurse took the child in her lap to bathe him, as he opened his eyes and looked towards the roof of the house, the roof collapsed and a red light was seen descending upon the child through the open roof whilst a pleasant scent covered the city of Herat.

Prophecies of his Birth

The prophecies about the births of both Hazrat Sheikh Abdul Qadir Jilani and Hazrat Alauddin Ali Ahmed Sabir are attributed to the following great personalities of Islam, all of whom are reported to have recorded them clearly in their respected publications:

1. Hazrat Abu Bakr Siddique ؓ in "Shihaab-ul-Ma'Arifat".
2. Hazrat Umar Farooq in ؓ "Mujaahid-ul-Wahdat."
3. Hazrat Usman Ghani in ؓ "Kulliyat-ul-Hyat."
4. Hazrat Ali Murtarza ؓ in "Qavi-ul-Qudrat."

The full details of these prophecies are very elaborate and extensive. They are attributed to a special Darbar (Court) of the Blessed Prophet ﷺ held in the 'spiritual world' which is described by Hazrat Imam Jafar Sadiq ؓ in his book, Kashf-ul-Ghayoob.

It is related in this book that on the night of 11th Rajab (Friday), Hazrat Imam Jafar Sadiq ؓ was sending salutations to the Holy Prophet ﷺ i.e. he was reciting Durood Sharif. Suddenly Imam Jafar ؓ heard a voice that told him that the time had come to witness the world of the unseen. Whilst in this spiritual state, Imam Jafar ؓ relates:

“ I entered a garden which was illuminated with light and angels were engrossed in the *zikr* (remembrance) of the Supreme Creator Allah Most High. The *Arwah* (spirits) of the blessed ones of Allah were also present. Later, I met Hazrat Anas Bin Malik ؓ who told me that the beloved Prophet Muhammad ﷺ was waiting for me. As I went with Hazrat Anas Bin Malik ؓ I saw in a tent made of pearls ”

in which there was a majestic throne in which the beloved Prophet Muhammad ﷺ was seated. In his presenence, I saw Sahabis (companions of the beloved Prophet ﷺ and the Ahle Baith (members of the household of the Prophet ﷺ . The beloved Prophet ﷺ said to me, "In a few days you will be in our midst, but before that, what you have experienced here must be recorded"

At this point I was near the beloved Prophet Muhammad ﷺ and during this time two *Ruhs* (spirits) came towards the throne, one Ruh was diamond coloured and the other was ruby coloured. The Beloved Prophet Muhammad ﷺ placed the first Ruh on his right and the other on the left after which he said, referring to his two grandsons, Hazrat Imam Hasan ؑ and Hazrat Imam Husain ؑ, "At the time of your martyrdom, Hazrat Jibra'il (as) gave me the good news that from your families, there will be born two Ruhs which will possess the beauty and power bestowed to them by Allah Most High. Those two are here in front of me. The Ruh on my right will appear first in this world bearing the name Abdul Qadir Mohiyuddin (ra) and Islam will gain strength and power by his arrival. The Ruh on my left lap will arrive later and will bear the name Ali Ahmad Sabir (ra) and will have the status of *Wilayat* (sainthood)".

After saying this the beloved Prophet ﷺ descended from the throne and during that time Hazrat Imam Jaffar ؑ awoke from his sleep.

This is further authenticated, in their respective publications, by all the great saints of Islam who lived before the birth of Hazrat Ghausul-Azam, Sheikh Abdul Qadir Jilani who in turn, also predicted the birth of Hazrat Makhdoom Ali Ahmed Sabir in his own publication "*Karbat-ul-Wahdat*."

Hazrat Ghausul-Azam, Sheikh Abdul Qadir Jilani reports that a few days after his marriage, Hazrat Fatima Zahra (ra) appeared in his dream and said:

“ In place of Hassan and Hussain, Allah has blessed me with you and Ali Ahmad Sabir who will emerge from the house of Abdul Wahab Abdul Rahim. ”

Early life and childhood

Hazrat Ali Ahmed Alauddin displayed great devotion from an extremely young age. For the first 6 months and 40 days of his life, he did not take his mother's milk. After the first year of his life, he took his mother's milk only on alternate days, thus observing the fast every other day. When he was 3 years old, he gave up his mother's milk altogether and used to eat a small piece of barley bread occasionally. When he began to speak, the first words he uttered were "*La Moujuda Illillah*" (there is nothing present but God). At the age of 5, he lost his father and observed complete silence for one year. At the age of 7, he started to fast on a daily basis and used to eat dried breadcrumbs only on the 4th or 5th. He also began to observe *Tahajjud* (late night prayer) and kept himself fully occupied in the devotion of God. He never slept on a charpoy (woven bed) even at this young age, and if his mother insisted that he should not perform such hard *mujahedas* (strivings) at his tender age, he used to reply that he couldn't help it and wanted to burn himself in the devotion of God.

When Hazrat Shah Abdul Rahim, Hazrat Alauddin's father, was ill on his deathbed, the people requested Hazrat Ali Ahmed to pray for the recovery of his father to which he replied:

“ I see the Holy Prophet ﷺ ready to receive my father in the heavens and I hear the jubilant noise of the angels who are coming here with *khil'at* (dressing apparel) to take him away. It is of no use to pray now. ”

As he finished these words, the soul of his father departed and a pleasant fragrance encompassed the whole house.

After the death of Hazrat Abdul Rahim, Hazrat Alauddin and his mother faced particularly hard times, yet she never sought anybody's help. During this period, Hazrat Alauddin only used to consume water and a few crumbs if any food was available. One day, Hazrat Ali Ahmed felt acute hunger and asked his mother to give him something to eat. She, of course, had nothing in the house to cook. After the zohar prayer (1-2 p.m.), Hazrat Ali Ahmed began to insist for food and, for his satisfaction, she put a *degchi* (cooking pot) which contained water on the oven, pretending that something was being cooked. Up until the time of maghrib (6-7 p.m.) whenever Hazrat Ali Ahmed enquired as to whether the food was ready, his mother would reply that it was not. After the maghrib prayer, Hazrat Ali Ahmed insisted to eat the food whether it was ready or not and he opened the lid of the 'degchi'. As soon as he saw the contents, he exclaimed: "But the rice is ready." His mother was amazed and even more so when the scent of the cooked rice that she smelt was like nothing she had ever smelt in her life.

When Hazrat Ali Ahmed finished with his meal, his mother sent for Hazrat Abul Qasim Gurgani and told him the whole story. She then consulted him about a *basharat* she had about putting Hazrat Ali Ahmed under the care of her brother, Hazrat Baba Farid Ganjshakar for his religious education, since he was now entering his teenage years. Hazrat Gurgani, after consulting other leading dervishes of Herat, agreed and took Hazrat Ali Ahmed and his mother to Hansi where Baba Farid lived.

Meeting with Alimullah Abdal

On their way to Hansi they met Hazrat Alimullah Abdal who would play a major role throughout the life Hazrat Ali Ahmed Sabir.

An Abdal is a class of Awliya who executes a variety of duties imposed on them by God Most High. They possess miraculous abilities and have long life spans. Hazrat Alimullah Abdal, who met the party on their way from Herat, had been in the service of Ghaus-ul-Azam

Hazrat Abdul Qadir Jilani and his son, Hazrat Saifuddin Abdul Wahab, grandfather of Hazrat Alauddin, during their lifetimes.

Hazrat Abul Qasim Gurgani questioned Hazrat Alimullah Abdal why he did serve Hazrat Shah Abdul Rahim, as he had served his father and grandfather to which Hazrat Alimullah replied:

“ I have served this family but on this occasion, I was divinely commanded to stay 'unobserved' whilst watching Hazrat Ali Ahmed grow. Now I have again been divinely commanded to serve him throughout his life, and hence I have reported myself for duty. ”

Alimullah Abdal then accompanied the group to Hansi and remained thereafter in the service of Hazrat Ali Ahmed Alauddin Sabir.

Hazrat Ali Ahmed Sabir, his mother, Hazrat Mohammed Abul Qasim Gurgani and Hazrat Alimullah Abdal arrived in Hansi, on the 24th of Shabaan, 601 AH and were received with open arms by Hazrat Baba Fariduddin Ganjshakar. The great saint, at the very first glance, perceived the "divine light" emanating from the forehead of Hazrat Ali Ahmed and thanked his sister for bringing "such a rare jewel" to him for spiritual training. The happiness of Hazrat Baba Farid was such that it sent him in to a state of ecstasy. When he recovered, he told his sister that his education would last 3 years and that he was destined for a great career.

Initiation as a Mureed

According to '*Sirr-ul-Abudiyat*' Hazrat Ali Ahmed's progress in Islamic studies and spiritual training was remarkable, finishing his literary course in 3 years as Hazrat Baba Farid had predicted, which was half the time that an average student would have taken to finish the course.

Hazrat Ali Ahmed Alauddin was then initiated as a mureed by Hazrat Baba Farid in front of a well attended gathering of leading Sheikhs. After his initiation, Hazrat Ali Ahmed's mother took leave to go back to Herat and said to Hazrat Baba Farid:

“ Dear brother, please see to it that my Ali Ahmed does not starve for he is very fond of fasting. If I am still living, I shall return after 12 years to celebrate his marriage.”

Hazrat Baba Farid smiled as he knew the future held for Hazrat Ali Ahmed better than anybody else. He then called Hazrat Ali Ahmed in the presence of his mother and ordered him to take charge of his *Langar-khana* (kitchen) and distribution of *langar* (food) to the poor — an order which pleased his sister. The next day she left for Herat in the company of Hazrat Gurgani as Hazrat Alimullah Abdal remained in the service of Hazrat Ali Ahmed.

After the daily *Ishraq* and *Maghrib* prayers, Hazrat Ali Ahmed used to distribute the langar to the poor and then retire to his *hujra* (cell) for his devotional *mujahedas*. Interestingly, the people who he served reported that they never saw him eating anything from the kitchen himself.

According to certain inexplicable principles and special Sufi practices, an *Arif* (Sufi) when he is intensely absorbed in spiritual devotion receives *Noori* (Divine Light) through a special *dua-e-soori* (prayer). This wisdom cannot be taught; it is neither recorded on paper nor can it be imparted orally. In essence, it is a Divine gift that is bestowed upon those special individuals at the will of God Almighty.

Hazrat Alauddin Ali Ahmed Sabir had thus been bestowed with this Divine Light by the will of God through his persistent devotion and hard *mujahedas* (strivings) and he could, therefore, sustain himself without any food or water. These *mujahedas* were thus sustained by divine sustenance, rather than material sustenance, which only very advanced *Arifs* could attain. This process indicates that a true devotee who undertakes such *mujahedas* develops his spiritual capabilities to such an extent that he is constantly immersed in this Divine Light - a stage where the physical body no longer requires the material needs of the physical body. The *Arif's* body therefore becomes a particle of the vast Divine Light or energy which sustains the physical world.

Tragedy

According to *Sirr-ul-Abudiyat*, Hazrat Baba Farid says:

“ One day when I returned home from a tour, I was informed that my son Naimuddin, aged three, was playfully peeping through the hole of Hazrat Ali Ahmed's *hujra* (cell) and consequently the child vomited blood and died instantly. A few weeks later, my other small son Farid Baksh, had accidentally urinated in front of Hazrat Ali Ahmed's *hujra* and he was immediately stung by a scorpion after which he died.”

After these two tragic deaths, Hazrat Baba Farid warned his servants and mureeds:

“ Hazrat Ali Ahmed is a naked sword; whoever goes near him will be destroyed. Take care whenever he comes out of his *hujra*, nobody should go before him.”

Eleven days after the last tragedy, Hazrat Baba Farid's third son, Azizuddin, distributed the langar without the permission of Hazrat Ali Ahmed in spite of repeated warnings and protests of the servants. Azizuddin then informed his mother, Bibi Najib-un-Nisa, of what he had done to her obvious horror and dismay. When Hazrat Ali Ahmed came out to distribute the langar, he was informed that Saheb Azizuddin had already distributed it. Hazrat Ali Ahmed exclaimed: "But how is it that he (Azizuddin) is still alive ?" The moment he uttered these words, Saheb Zada Azizuddin, who was talking to his mother at the time, died instantaneously and despair swept over the Khanqah during this tragedy. When this was reported to Hazrat Baba Farid, he said: "The fault was of Azizuddin. Why did he interfere with the work of Ali Ahmed?"

When Hazrat Alimullah Abdal conveyed the news of the tragic deaths to Hazrat Ahmed Ali's mother, she was shocked and at once left for Hansi to offer condolences to her brother. When she arrived and offered her apologies for her son's behaviour, the great saint said: "Whatever has happened was destined to happen and whatever is yet to come must come to pass."

Title of 'Sabir'

But when Baba Farid's sister saw her son Hazrat Ali Ahmed, she was shocked to find him extremely emaciated — a condition which compelled her to complain to Hazrat Baba Farid: "Brother, I had requested of you not to starve Ali Ahmed. But it seems you starved my child for 7 years." Baba Farid replied "But it was in your own presence that I had ordered Ali Ahmed to distribute the langar and left him in charge of my *Langarkhana*" (Kitchen).

He then called Hazrat Ali Ahmed in the presence of his mother, and asked him: "Son, you were put in charge of the kitchen, then why did you not eat anything?" Hazrat Ali Ahmed earned his unique title of *Sabir* (patient) from Hazrat Baba Farid when he gave a most beautiful reply to the saint's question. He said: "Although I was deputed to distribute the langar, I was not authorised to eat any of it. How could have I dared to breach your orders?" Hazrat Baba Farid could not resist his overwhelming joy and love at this reply. He at once got up and affectionately embraced Hazrat Ali Ahmed "Sabir". Hazrat Baba Farid then said: "A dutiful disciple must do what you have done." Addressing his sister, he said:

“ Dear sister, Ali Ahmed is not born to eat; he is born to feed others. You know full well how patient he was during his infancy and childhood; and you also know what has been prophesied about his illuminating career. ”

It was after this incident that Hazrat Makhdoom Ali Ahmed enjoyed the popular title of *Sabir* - patience personified.

Marriage

According to "*Sirr-ul-Abudiyat*", Hazrat Baba Farid is reported to have said:

“ After some months, my sister suggested to me that I should allow my daughter, Khadija Begam (Bibi Sharifa), to marry Ali Ahmed Sabir. Despite my warnings that Ali Ahmed was not fit for such worldly affairs and had no time to perform his conjugal duties, she refused to believe me. She complained that I was refusing her ”

proposal because she was a poor widow and her son was an orphan." In any case, I was obliged to respect her wishes and I agreed and gave her full liberty to act in this matter as she liked.

After the maghrib prayer on the 21st of Shawwal, 613 AH, the *Nikah* of Hazrat Ali Ahmed Sabir was solemnised and his mother lighted a lamp and directed the bride to his hujra, while she stood at the door of the hujra. Hazrat Sabir, however, remained busy in his usual deep devotion while the poor bride stood there till the time of *Tahajjud*, at which point he noticed her and asked: "Who are you?" She replied: "I am your wife." Hazrat Sabir retorted:

“ But how is it possible to accommodate the love of two in one heart? I have already entertained the love of one. There is no room for any another's love in my heart.”

The moment he finished these words, a furious flame arose from the floor of the hujra and reduced the bride to ashes. Hazrat Ali Ahmed's mother, who was standing outside the hujra, dashed in but it was too late. In a fit of anger, she struck her son and exclaimed: "What shall I answer to your uncle about this tragedy?". Hazrat Ali Ahmed replied "What tragedy?" as if nothing had happened. His mother said: "Don't you see, you have burned your wife to ashes?" to which he replied: "It is not my fault. The divine power that rules me must have done this."

Death of his Mother

This tragic event affected the mental and physical health of Hazrat Ali Ahmed Sabir's mother greatly and she tragically died after suffering from an illness on the 2nd Muharram 614 AH. However, Hazrat Ali Ahmed was so devoted to God that he did not even attend the funeral ceremony of his mother and when he was asked to join the funeral, he said: "To me, my mother is not dearer than the service of distributing the langar to the poor people of God and my devotion to Him." He then retired to his hujra for a long time and the cook, Abul Qasim, took the responsibility of distributing the langar during this period.

Appointment as Khalifa

On the 17th of Moharrum, 623 AH Hazrat Baba Farid went into Hazrat Ali Ahmed Sabir's hujra and found him in deep *muraqba* (meditation). He opened his eyes only after the saint had loudly recited 'Kalima Tayyaba' seven times into his right ear. Baba Farid then brought him out of the hujra and seated him in a pre-arranged *jalsa* (gathering) in order to confer upon him the Khilafat of the Chishtia Order publicly. He placed his own cap and *Khirqah* (cloak) upon Hazrat Sabir as a mark of confirmation of this honour.

According to "*Sirr-ul-Abudiyat*", Hazrat Ali Ahmed Sabir bore a seal with read *Haaza Wali Allah* (He is a friend of Allah) on his back, underneath his right shoulder.

It is related that this seal came about after a vision that Hazrat Baba Farid had on 24th Ramadan 650 AH. During this vision, Hazrat Baba Farid's spiritual guide Hazrat Kwaja Qutbuddin Bakhtiar Kaki had come to him and asked him to bring Hazrat Ali Ahmed with them after which they ascended through the heavens and were in the presence of the beloved Prophet Hazrat Muhammad ﷺ .

Hazrat Baba Farid was instructed to call Hazrat Ali Ahmed closer to the throne of the beloved Prophet ﷺ at which point the beloved Prophet ﷺ put his blessed hands on his back and said *Haaza Wali Allah* (He is a friend of Allah)." When Hazrat Baba Farid returned to state of normality, he was astonished to see that the *hujra* immersed with spiritual light and the *Auliya* (friends of God) and *Rijal-ul-Ghaib* (Men of the unseen) had their hands on the back of Hazrat Sabir, whilst loudly chanting *Haaza Wali Allah*.

This seal was witnessed and kissed out of respect, by all those who were present in the *jalsa* (meeting) wherein he received the *Khilafat* from Hazrat Baba Farid who said: "I then myself kissed the seal and conferred upon Ali Ahmed the Khilafat of the Chishtia Order."

Spiritual Chain

His silsila (spiritual chain) is traced back to the Beloved Prophet ﷺ as follows:

- Hazrat Makdhoom Alauddin Ali Ahmad Sabir, Khalifa of
- Hazrat Baba Fariduddin Ganjshakar, Khalifa of
- Hazrat Qutbuddin Bakhtiar Kaki, Khalifa of
- Hazrat Khwaja Moinuddin Chishti, Khalifa of
- Hazrat Khwaja Usman Harooni, Khalifa of
- Hazrat Haji Shareef Zandani, Khalifa of
- Hazrat Khwaja Qutbuddin Maudood Chishti, Khalifa of
- Hazrat Nasiruddin Abu Yusuf Bin Saamaan, Khalifa of
- Hazrat Abu Mohammed Chishti, Khalifa of
- Hazrat Abu Ahmad Abdal Chishti, Khalifa of
- Hazrat Abu Ishaq Shami, Khalifa of
- Hazrat Mumshad Dinawari, Khalifa of
- Hazrat Abu Hubairah Basri, Khalifa of
- Hazrat Huzaifah Al-Marashi, Khalifa of
- Hazrat Ibrahim Bin Adham, Khalifa of
- Hazrat Al-Fozail ibn Iyaz, Khalifa of
- Hazrat Abdul Waahid Bin Zaid, Khalifa of
- Hazrat Hasan al-Basri, Khalifa of
- Sayyadina Hazrat Ali ibn Abi Talib ؑ, Khalifa of
- Sayyidina Muhammad ibn Abdillah ؑ

Appointment to Kaliyar

In 650 AH Hazrat Makhdoom Ali Ahmed Sabir was appointed by Hazrat Baba Farid as the spiritual leader of Kaliyar where religious values were deteriorating. Hazrat Sabir, accompanied by Hazrat

Alimullah Abadal, left for Kaliyar on 15 Zil Hajj, 650 Heigra. After a journey of 16 days they reached Kaliyar and resided in the house of a lady called Gulzadi. The next day he delivered a religious lecture proclaiming himself as the religious preceptor of Kaliyar before a public meeting in the Jama Masjid.

Musammat Gulzadi, her son Bahauddin and a neighbour called Jamal Roghangar had become devotees of Hazrat Ali Ahmed. Both Bahauddin and Jamal were present during this meeting with Hazrat Ali Ahmed and had supported what he had proclaimed, but nobody paid any heed and the people dispersed.

The following day, Hazrat Ali Ahmed again addressed a meeting in the Jama Masjid of Kaliyar and invited the people to recognise him as their Imam. However, the people said: "Our *Pir* is the Quran and our Imam is Qazi Tabrak Kufi (a descendant of Yazid, the perpetrator of the crime of Kerbala) and we do not want change." Hazrat Ali Ahmed replied that he was authorised to give them this advice by virtue of a divine decree through Sultan-ul-Aulia Hazrat Baba Fariduddin Ganjshakar. Nevertheless, the people dispersed and reported the matter to Qazi Tabrak and Qayamuddin Zamwan, the president of Kaliyar, who was from the family of Abu Sufyaan and Haaris (two enemies of the Holy Prophet ﷺ). Qazi Tabrak was Zamwan's political adviser as well as his religious preceptor.

On Friday 19 Zil Hujj, 650 AH, Zamwan, Qazi Tabrak and the people of Kaliyar came to the mosque for Friday prayers where Hazrat Ali Ahmed was present. Here Zamwan challenged Hazrat Ali Ahmed and asked: "If you are our *Qutab*, tell me what happened to my goat which I lost 3 months ago. If you do so, we shall acknowledge you as our *Qutab*."

Hazrat Ali Ahmed immediately understood that he wanted to test his spiritual prowess. He complied with his request by raising his gaze towards the sky and declared that those who have eaten the flesh of the goat must come forward. Subsequently, 27 people presented themselves to Hazrat Ali Ahmed. When they were asked about the goat, they affirmed that they had nothing to do with its disappearance. Hazrat Ali

Ahmed then turned to Zamwan and asked him to call out to his goat by its name. Amazingly, the goat responded to the call from the stomachs of the people. It said: "These people killed me at midnight near the *Sadrak* well and threw my hide and bones to the bottom of the well after roasting and eating my flesh."

Having witnessed this feat, Zamwan recognised the claim of Hazrat Ali Ahmed as the Imam of Kaliyar. When Qazi Tabrak saw that the chief was overwhelmed by this miraculous demonstration, he said to Zamwan, "Be careful this is the work of a magician." The weak-minded Zamwan quickly changed his opinion and told Hazrat Makhdoom Sabir that he was only a magician upon which the saint remarked:

“ Thank God that today this *Faqeer* has been able to fulfil the Sunnah of the Holy Prophet ﷺ . I am being called a magician in the same manner that the polytheists of Makkah had called the Prophet ﷺ when he preached the oneness of Allah to them. ”

Fatwa from Hazrat Baba Farid

Saying this, he left the mosque and went to the house where he was residing where he wrote a report describing the recent events and the condition of Kaliyar. On 20 Zil Hujj 650 AH, Hazrat Alimullah Abdal delivered the report to Hazrat Baba Farid, who prepared a *fatwa* (with the approval of the Holy Prophet ﷺ in a spiritual communion). On completion, he ordered Hazrat Alimullah to deliver the *fatwa* to Qazi Tabrak at Kaliyar.

On receiving the *fatwa*, Qazi Tabrak tore it up. This torn *fatwa* and a dismissive letter written by Qazi Tabrak was delivered to Hazrat Ali Ahmed. Upon seeing the state of the *fatwa* that his *Murshid* had written, he became angry and told the Qazi's servant to tell him: "Since you have torn up my Pir's *fatwa*', *I have torn up your name from Loh-e-Mahfooz.*"

When Hazrat Alimullah Abdal related what had happened to Hazrat Baba Farid and presented him with the torn *fatwa*, Hazrat Baba Farid

entered his *hujra* from where he emerged after 13 days and sent the following letter to Zamwan on 7 Moharrum, 651 AH:

“ The same Divinite Power who has appointed you as the president of Kaliyar has also appointed Ali Ahmed Sabir as Imam of Kaliyar. It is imperative that you accept him as your Imam and obey him. Ali Ahmed Sabir has removed your names from the *Loh-e-Mahfooz* and if you refuse to accept him as your Imam, you will incur the wrath of God Almighty. However, if you accept his *Imamat*, it would please both God and His Prophet ﷺ . Dismiss the misapprehensions and misrepresentations created by Qazi Tabrak. Sabir is a true devotee of God and possesses the spiritual capabilities to be your Imam.

The Qazi of your city should also treat Ali Ahmed Sabir with due regard and respect. If he disobeys, he will disobey God and the Holy Prophet ﷺ and the punishment for such disobedience is terrible. The Qazi must repent for this wrongdoing.

Sabir's father is Hazrat Abdul Rahim, his grandfather is Hazrat Abdul Wahab Saifuddin and his great grandfather is Hazrat Ghaus-ul-Azam Abdul Qadir Mohiuddin Jilani. It is a pity that despite the presence of the descendants of the Holy Prophet ﷺ , you prefer the *Imamat* of others. You must offer *toba* (repentance) and fear God. Respect of the Prophet's ﷺ descendants is essential. I reiterate that if you still choose to reject Sabir, you will be divinely destroyed and you will repent for this sin upto the Day of Judgment. God Most High says:

O you who believe! obey Allah and obey the Messenger and those in authority from among you. [Quran 4:59]

Responsibility lies upon you to obey.

”

Hazrat Baba Farid sealed the letter and handed it over to Hazrat Alimullah Abdal to be delivered to Qayamuddin Zamwan. When the messenger reached Zamwan, he was sitting in the company of Qazi Tabrak amongst others. Zamwan asked Hazrat Alimullah Abdal what the time was when he left Ajodhan. Hazrat Alimullah said that he had offered his *Zohar* prayer (1 to 2 p.m.) with Hazrat Baba Farid in Ajodhan and he offered his *Asar* prayer (4 p.m.) with Hazrat Ali Ahmed Sabir in Kaliyar. All those present were astonished and asked him how he managed to travel such a long distance in such a short space of time. Hazrat Alimullah said; "These abilities have been bestowed upon me by the grace of God and the blessings of Hazrat Makhdoom Ali Ahmed Sabir. If you obey him, you may also reach such a level."

When Zamwan heard this and read the letter, he was very impressed but Qazi Tabrak, on seeing that matters were taking a serious turn against his vested interests, and that his own *Imamat* and popularity were at stake, he once more protested vehemently before Zamwan and convinced Zamwan that it was nonsense.

He tore up Hazrat Baba Farid's letter and returned in to Hazrat Alimullah Abdal along with his own reply. Hazrat Alimullah brought Zamwan's letter to Hazrat Ali Ahmed who was once more upset at the condition of the letter that his *Pir* had written. He forwarded it to Hazrat Baba Farid, together with his own letter in which he wrote:

“ My heart aches at the sight of the torn pieces of your letter. Here, I cannot get even a seat in the mosque to offer my Friday prayers. Owing to my shabby condition, the people hate me. Their eyes are open but their minds are blind. They oppose me and my toleration is naturally dissipating. Please relieve me from this agonizing situation. Whatever instructions you convey to me, I will definitely be prepared to carry them out.

”

13. The Destruction of Kaliyar

After receiving the letter from his beloved, Hazrat Baba Farid replied, "In your hands lies the dominion of power over the city so do as you please. By the grace of Allah nobody will challenge you. Kaliyar is your goat, you can either drink its milk or eat its flesh".

After Hazrat Ali Ahmed read his *Pir's* letter, he recited some Quranic verses and then looked towards both the heavens and the earth and a tremor soon shook the city. A second stronger tremor was then experienced by the people of Kaliyar who were panicking this point. When a third tremor was felt, Zamwan felt that these unusual tremors may have been due to the anger of Hazrat Ali Ahmed and urgently sent for Qazi Tabrak. Zamwan was prepared to meet Hazrat Ali Ahmed in order to apologise but he was once again stopped by Tabrak.

On Friday 10 Moharrum 651 AH, Hazrat Makhdoom Ali Ahmed Sabir, along with Hazrat Alimullah Abdaal and Bahauddin, reached the Jama Masjid where he occupied the *musalla* of the Imam. When Qazi Tabrak arrived and asked Hazrat Ali Ahmed to vacate the *musalla*, Hazrat Ali Ahmed said: "Accept me today as your Imam otherwise there will be wholesale destruction in Kaliyar for which you and your followers will repent for until the Day of Judgment."

Qazi Tabrak once again refused to listen. Hazrat Ali Ahmed then vacated the *musalla* and entered the open courtyard of the mosque with Alimullah and Bahauddin. As the prayer started and the people went into *ruku* (bowing position during prayer) Hazrat Makhdoom Ali Ahmed commanded the building to also go into *ruku* at which point the whole mosque collapsed. There was a wave of panic among those who were outside the mosque.

Musammat Gulzadi ran to the scene and made anxious enquiries about her son, Bahauddin, who had come to the mosque for prayer. Hazrat Ali Ahmed told her that he got caught under the slabs of the stairs and ordered Hazrat Alimullah Abdal to pull him out to his safety. As she and her son were his hosts and devotees, Hazrat Ali Ahmed asked her to

leave the city within 24 hours and get to a safe place beyond 24 miles of Kaliyar because a greater tragedy was to descend upon the city.

Later, Hazrat Ali Ahmed left his residence and stopped underneath a *Gular (wild fig)* tree (which stands as a witness to this historic event up to this day at the Dargah of the saint in Kaliyar). At this point he was in an overwhelming state of *jazba* (intense emotion) and, holding a branch of this tree by his left hand and pointing the forefinger of his right hand towards the sky, he stood there in a state of *sukr* (intoxication). In this state, he cast a furious glance over the land and a vast inferno engulfed the city of Kaliyar and everything within a radius of 24 miles. The only places that survived the blaze were:

1. The area where Hazrat Ali Ahmed stood
2. The graves of the martyrs
3. The house of musammaat Gulzadi

The inferno lasted for four days leaving a wake of destruction in its path. Among the Chishti saints of India, no other saint has demonstrated such a mighty *jalal* (wrath).

Arrival of Hazrat Shamsuddin Turk Panipati

Hazrat Khwaja Shamsuddin Turk Panipati, son of Hazrat Khwaja Yasui, was the only mureed and Khalifa of Hazrat Alauddin Sabir. According to "*Firdaus-ul-Wajoob*," Hazrat Shamsuddin was divinely ordained to be the sole mureed and Khalifa of Hazrat Alauddin Sabir due to his distinguished lineage, being a descendant of the Holy Prophet. He hailed from Turkistan and arrived in Ajodhan with 21 other dervishes on 12 Zil-Hujj, 658 AH, 7 years after the tragedy of Kaliyar. He had come with the intention of joining the Chishtia Order under Hazrat Baba Fariduddin Ganjshakar, who instead told him to go to Hazrat Alauddin.

Accordingly, Hazrat Shamsuddin Turk and his party left for Kaliyar immediately and reached the outer limit of the desolate area that had been ravaged by the inferno, where they were met by an Abdal called Hazrat Jamaluddin Abdal. Hazrat Jamaluddin looked after the party until

Hazrat Alimullah arrived and took them safely to Hazrat Ali Ahmed, who was engrossed in overwhelming contemplation (*sukr*), holding a branch of the *Gular* tree with his left hand and pointing his right forefinger towards the sky, with his eyes also firmly fixed on the horizon.

For 22 days and nights, Hazrat Makhdoom Sabir remained in this state of *sukr* and Hazrat Alimullah Abdal did not even dare to inform him about his guests. During this period, the 21 dervishes who had accompanied Hazrat Shamsuddin from Turkistan lost their patience and returned to Ajodhan. Hazrat Shamsuddin, however, remained as he was determined to speak to Hazrat Ali Ahmed. Finally, on the 23rd day, he regained his senses and asked Hazrat Shamsuddin if he had been sent by Hazrat Baba Farid to which Hazrat Shamsuddin replied in the affirmative. The great saint then exclaimed: "The sun of God is in the sky and this *faqeer's* son is on the earth" - a declaration that gave Hazrat Shamsuddin the title of "*Shams-ul-Arz*" - the sun of the earth.

Hazrat Ali Ahmed initiated Hazrat Shamsuddin as a *mureed* and ordered him to remain for 3 days then go to Hazrat Baba Farid for his spiritual training and to look after the great saint up until his death. He told Hazrat Shamsuddin to return upon his death and at this point Hazrat Ali Ahmed again lost himself in the state of *sukr*. Hazrat Shamsuddin did not have another opportunity to speak to him in the remaining 3 days. He then left for Ajodhan with Hazrat Alimullah Abdal as instructed.

When Hazrat Shamsuddin reported himself to Hazrat Baba Farid, he was asked why he returned to which Hazrat Shamsuddin replied that he was ordered to. Hazrat Baba Farid then said: "You must collect firewood from the jungle, sell it and live on its earnings. You must perform *riyazat* during the day and busy yourself in the devotion of God during the nights." Hazrat Shamsuddin did as he was instructed for 4 years. Often he did not get any firewood to sell and went hungry, but he persevered until Hazrat Baba Farid breathed his last on the night of 5 Moharrum, 661 AH.

After the death of Hazrat Baba Farid, Hazrat Shamsuddin left Ajodhan and reported his presence to Hazrat Ali Ahmed at Kaliyar on 12 Moharrum, 661 AH and found the saint standing under the same old *Gular* tree and in the same state of deep meditation in which he had left him 4 years ago. When Hazrat Ali Ahmed came to his senses, he sent for his green *ammama* (turban) and *khirqah* (cloak) from his *tabarrukaat* (sacred relics) and adorned Hazrat Shamsuddin with them, thus conferring *khilafat* (successorship) upon him.

About his life in the service of Hazrat Ali Ahmed at Kaliyar, Hazrat Shamsuddin says:

“ Hazrat Makhdoom Sabir stood in the same position all the time - his left hand holding a branch of the *Gular* tree and his right forefinger pointing towards the sky. Upon the Azaan, he used to say: "Shamsuddin, Shariat is something strange; it brings the *salik* from *huzuri* to *durbar* (i.e. from the presence of God into the presence of His creation). After this, he would ask me to lead the prayer and in the very first *sajdah* (prostration) he would go into a state of prolonged unconsciousness. This happened during each of the five daily prayers. Sometimes he used to ask me if there was anything to eat and I used to offer him some *Gular* fruits which he would only put to his lips and then throw away. I used to pick them up and preserve them as holy *tabarruk* (sacred relics). ”

Death

Prophecy of his own Death

On 19 Moharrum, 684 AH, Hazrat Makhdoom Ali Ahmed Sabir ordered Hazrat Shamsuddin to go into a six-year *mujaheda* called *Habs-e-Kabeer* in a grave, which he did and which gave him vast experiences of the spiritual world. On completing this peculiar *mujaheda*, Hazrat Makhdoom Sabir ordered Hazrat Shamsuddin to go to Amber and help Sultan Alauddin Khilji to conquer a fort. He then told Hazrat Shamsuddin that the fort is to be conquered on 13 Rabi-ul-Awwal 690 AH and that will also be the day he is to depart the world.

Hazrat Shamsuddin could not resist his tears on hearing the prophecy and enquired about funeral arrangements. Hazrat Ali Ahmed instructed Hazrat Shamsuddin to perform all the rites and that everything else is to be arranged by the *Rijal-ul-Ghaib* (men of the unseen) and the *Awliya* (friends of God). Hazrat Shamsuddin was strictly ordered not to touch the body nor to open his eyes during the *ghusl* (bath) as this would be taken care of through divine grace.

Accordingly, Hazrat Shamsuddin left on 14 Safar 690 AH, reaching Amber on the 19th where he stayed with in a tent with Sheikh Suleman, warning him not to disclose the reason for his arrival. On the morning of 13 Rabi-ul-Awwal, when Hazrat Shamsuddin met with Sultan Alauddin Khilji, Hazrat Shamsuddin recited a prayer and pointed towards the fort. The fort immediately and miraculously collapsed allowing the Sultan's army to enter the fort and gain victory.

14. Passing on and funeral

After the fall of the fort, Hazrat Shamsuddin made way for Kalyar. On the way, he met an emotional Hazrat Alimullah Abdaal who informed him of the passing away of Hazrat Ali Ahmed exactly as he had prophesied. Hazrat Alimullah informed Hazrat Shamsuddin that he had now been instructed to serve him and together they made haste to Kalyar.

On arrival at Kalyar, Hazrat Shamsuddin saw that Jamaluddin Abdal and his 99 *jinns* were protecting the body of Hazrat Ali Ahmed and a red light immersed the area. He then carried out the orders that were given to him by his Pir-o-Murshid. As the time for *janazah* (funeral service) neared, he felt dejected as he was the only person present at the funeral of his *Pir-o-Murshid* and a great saint.

As he spread his *mussalla* for *Salat al-Janazah* (funeral prayer), he saw a veiled horseman armed with a lance rapidly advancing towards him. As he reached Hazrat Shamsuddin, he exclaimed: "Shamsuddin, don't offer the *Namaz*", and upon dismounting his horse, he occupied

the *mussalla* and conducted the prayer himself. When Hazrat Shamsuddin turned his face for *Salaam* (the last action of prayer), he was astounded to see a multitude of *Aghyas*, *Awliya*, *Rijal-ul-Ghaib* and *Abdaals* present.

After the prayer, the body of Hazrat Ali Ahmed was lowered and Hazrat Shamsuddin asked the veiled horseman: "May I have the pleasure of asking your name since you have conducted the funeral of my great *Pir-o-Murshid*?" The man pulled off his veil and said:

“ Shamsuddin, the funeral service of this *Faqeer* has been conducted by the *Faqeer* himself. ”

When Hazrat Shamsuddin saw his face and identified that it was none else than Hazrat Makhdoom Alauddin Ali Ahmed Sabir himself, he fell unconscious and fell down on the ground.

Mausoleum

The curse of Hazrat Ali Ahmed remained in the city of Kaliyar and nobody dared to venture beyond the outer limit of the desolate area that had incurred the wrath of Hazrat Ali Ahmed, until the time of Hazrat Qutb-e-Alam Abdul Quddus Gangohi, the sixth khalifa of the Sabiri *silsila*.

On 4 Rabi-us-Sani 907 AH, more than 200 years after the demise of Hazrat Ali Ahmed, Hazrat Abdul Quddus Gangohi, spurred by his determination to build a mausoleum made way for Kaliyar with a party of 150 people including *khalifas*, *sheikhs* and *mureeds*.

When this huge assembly reached Kaliyar, Hazrat Abdul Quddus went into a state of *muraqaba* (meditation) and entered into a spiritual communion with the saint. He pleaded with the saint to end his *jalal* (wrath) on the area so that he may build his mausoleum for the people to benefit. Hazrat Ali Ahmed granted his wish and agreed to bless those that visit the site.

Hazrat Abdul Quddus and his group reached the tomb for the first time in more than two centuries and they found that it was still being

protected by Hazrat Jamaluddin Abdal and his party of 99 *jinns*. Hazrat Abdul Quddus and his group began to construct a mausoleum from *kutchha* (sandy) materials around the tomb for the first time after the saint's demise. Having finished, they offered Salat-ul-Shukr (prayer of gratitude) and departed from Kaliyar. Hazrat Abdul Quddus used to return to Kaliyar on the 5th of each month to perform *fateha*.

On 16 Rajab 928 AH, 21 years after Hazrat Abdul Quddus first entered Kaliyar, Sultan Ibrahim Lodhi of Delhi provided finances to build a *pucca* (concrete) mausoleum over the tomb of Hazrat Makhdoom Ali Ahmed. With this money, Hazrat Abdul Quddus ordered Jamaluddin Abdaal to purchase the necessary material and to accompany him to Kaliyar to assist him constructing a new mausoleum over the tomb.

They reached Kaliyar on 5 Jamadi-ul-Awwal 928 AH and started work on the 15th. Jamaluddin Abdaal and his 99 *jinns* also assisted with the construction and the new mausoleum was ready in 3 months and 7 days, after which the party returned to Gangoh.

A 15 day Urs celebration is held each year at the mausoleum in the month of Rabi-ul-Awwal and the *dargah* and for the past 456 years, people from all walks of life have flocked to the site to seek the blessings of Hazrat Makhdoom Ali Ahmed Alauddin Sabir Kaliyari.

15. Biography of Hadrat Sheikh Jalauddin Kabir Auliya

Name

As per his lineage, he was Usmani. And he was disciple and caliph of Hadrat Shamsuddin of Panipat. His real name was Khaja Mahmood. He was the saint by his birth. He used to go the jungle area and used to be in the condition of engrossment of the truth. The condition of his engrossment was such that he did not have news of the other things. At the time of prayer, his disciple used to give him caution in this matter. It was his practice that he used to go Makkah for Friday congregation prayer there. His ancestor Hadrat Sheikh Dawood Khaja who has

devotion with Hadrat Naseeruddin Chiragh Dehlavi. And who was among caliphs of Hadrat Khaja Nizamuddin Auliya. Maqdoum Jalaluddin's ancestor in the incident of Halaku Khan who has migrated from Balq to India during the rule of Sultan Alauddin. He was born in Panipat. And Shah Bu Ali Qalandar has nourished him on his lap. Qalandar Sahib used to think him as his confident and as dear one. In the book 'Zadal-Abrar' it was written that "Qalandar Bu Ali Shah think him as his friend.

" Sheikh Jalal also was an admirer of his spiritual revelations. Many times he has requested Shah Bu Ali Qalandar to initiate him as a disciple. But Shah Bu Ali Qalandar used to say him your husband (Peer) is coming and we will give you in dowry. So one day Shamsuddin Turk Panipanti came over there. And Maqdoum Jalaluddin has become the disciple of Shamsuddin Turk Panipanti.

The good news of Shah Qalandar was proved right. Qalandar Sahib liked very much his company and when Shamsuddin was allotted saintliness of Panipat then he has told that " Thanks to Allah that my native place which was without the protector. Brother Shamsuddin was appointed Jalauddin as guardian of the place and there was much need of him at this place"

When this news was reached to Shamsuddin then he has sent one cup of water in the presence of Shah Bu Ali through his servant. Shah Bu Ali Qalandar has put one flower in the glass of water as the benediction and he has sent back that cup of the water glass in the service Shamsuddin.

There were sincere relations of Shah Qalandar with Jalauddin and in this matter, there are many details are available but due to a length of the book we have shortened details and be content for the above information in this matters. Maqdoum was died at the age of 170 years on 5th Zeqad

or 13th Rabbil Awwal in the year 765 Heigra at the place of Panipat. And there is available his mausoleum and which was constructed by Sultan Ibrahim Lodhi. At the two sides of his tomb, his two sons were buried there. And their names are as follows.

1. Khaja Shibli Shabaz
2. Khaja Mohammed Ibrahim

Regarding biography details of Hadrat Khaja Shamsuddin, some more details of information from other source are added as follows.

His holy name is Mohammed and his title is Sheikh Jalauddin Kabir Auliya. He belongs among sons as per genealogy records of Hadrat Usman bin Affan.

Genealogy record

Sheikh Jalauddin Kabir Auliya
 Khaja Mahmud Panipati Garzoni
 Khaja Yaqub
 Khaja Eisa
 Khaja Ismail
 Khaja Mohammed
 Khaja Abubaker
 Khaja Ali
 Khaja Usman
 Khaja Abdalla
 Khaja Abdul Rahman Thani
 Khaja Abdul Aziz
 Khaja Khalid
 Hadrat Umar
 Hadrat Usman bin Affan (R.A).

He was a holy person by his birth. He was done too much mystical exercise and endeavours that evil genius was separated from his body due to hunger and thirstiness. He has got such special power to train disciples that in one look for the sitters in the angle of the physical universe then he will show that person world lying beyond space and time and magnificence and make him the lover of the colorless world.

He became orphan in the childhood and his uncle was taken him into custody. During the childhood period, there will be over the power of the love of Allah upon him such that he will visit jungle areas and he was used to busying in the remembrance of Allah there. Hazrat Bo Ali Qalandar had such love with him that without seeing him there will be no peace and harmony for him. Hazrat Qalandar Sahib used to see him on daily basis. If any day if he will not see him then he will begin the search for him and he went to the place where he will be available.

It is an event of one day that Qalandar Sahib was sitting on the wall and at that time he was passed from there on the horse. When the look of Qalandar Sahib was fallen upon him then suddenly he said with his tongue that “Oh how the horse is good and how good its trooper.” Due to this reason, his condition has become very worse there. He has become unconscious and he was fallen down from the horse back to the earth. When he becomes unconscious then he tore off his shirt and he went towards the jungle area. He was on the journey for a period of 40 years and he has performed two Hajj pilgrimages. During his journey period, he was met many learned and pious persons and from he was got unlimited favours and kind graces from them in his holy company.

During his return journey, he came back to Hansi along with some Qalandars (dauntless persons). At that time Qutub of time Sheikh Jamaluddin was living there. And who has got the invisible revelation that to meet with him soon and request with him for prayer so that his

broken chain may be restored? The Qutub of time was sent his servant to him and ask him to convey his salam and bring along with his companions in his service. The servant was given his message to him. Qalandars went into the service of Qutub of time and they asked Kabir Auliya to sit near their luggage and goods to watching there. Qutub of time was waiting for him. In the revelation, he has seen him but he was not present among the person who came there to see him. Hadrat Qutub of time has asked with Qalandars “If any person left there and who did not come to visit him”. Qalandars told him that “Yes there is one young pious and honest man is there who is left and who is watching our goods. Qutub of time has sent his servant and he was called him there. When he came there then he was welcome him and he was asked him to sit on the place of chairman and he was done much hospitality of him and then he was told him about the event of breaking of his chain. He also said to him that Baba Farid was already informed him that his chain will be restored due to the prayer of Sheikh Jalal of Panipat from the chain of Hadrat Shah Maqdam. So for this, you kindly pray in this matter and for this purpose. So Kabir Auliya has prayed and due to the blessing of his prayer, Qutub of time’s chain was restored through his son Sheikh Nooruddin.

Hadrat Kabir Auliya’s condition and passion of love engrossment which was such that he did not want to go to his native place. So, for this reason, Qutub of time due to his hard try and endeavour he was able to separate him from the company of Qalandar persons. And he has kept with as his guest in his house. And he has told him that you are the lover of Allah and for him wandering here and there which is not the suitable and proper thing. You should go back to your native place. At that place, a man of perfection going to come there and due to his service your desire and wishes of your heart will be fulfilled. In short as per explanation of Qutub of time Kabir Auliya went back to his native

Panipat and he began to live there. After some day he was requested with Qalandar Sahib to guide him on the way of mystical way of life. Qalandar Sahib said to him that “The person with his help your work will be completed will be reaching within these days.” So after two days, Khaja Shamsuddin Turk has arrived in Panipat. He was become the disciple and began mystical exercises and endeavours. When he was reached on the status of perfection then at that time Khaja Sahib was given him caliphate and advice him for recitation about the great names of Allah and instead of his son he was appointed as caretaker of the shrine building. Allah was given him such power and strength that in the twinkling of an eye he will be used to reach far and far place and he will come back also he used to come back from there. So it is famous and it is said about him that he usually perform Friday prayer in the grand mosque of Makkah.

He was a great worshipper and ascetic and he was much interested to wander jungle areas and he usually will go to the jungle areas and there he used to engage in the worship of Allah. He was also much interested in hunting expedition and in which he was used to engaging even for ten days and also he will be engaged in hunting for a month.

The condition of his generosity was such that daily on tablecloth 1,000 persons used for food. If there will be found less than the above number of the persons then he sends his servant to lanes and bazaars and brings persons from such places and in this way shortage of numbers of persons will be completed. Even such generosity there will be no shortage of anything with him. In spite of this, he and the family persons of his house used to pass from hunger usually. The condition of poverty was such that in his house there will be not found one day's ration. He used to attend Sama meetings and conduct annual death anniversaries of the learned persons. All learned and holy persons have liked him very

much. By attending in his service they used to get spiritual wealth and huge graces in his company.

In the last days of his life there was increased his engrossment very much and so he used to live always in the condition of engrossment. When at the prayer time the servant call three times ‘Ya Haq’ in his ear then he will come back in the condition of consciousness. He will do fresh ablution and perform prayer and again he will go back in the condition of engrossment.

He has 5 sons and 2 daughters. There are a large number of his disciples and caliphs. Among his caliphs, there are 3 caliphs who are very holy persons who are among famous and well known as well as perfect persons and details are mentioned as follows.

1. Sheikh Ahmed Abdul Haq Rudalavi
2. Sheikh Nizam Sunai
3. Hadrat Maqdam Sheikh Baharam Beirdalvi

16. Shams of Auliya Hadrat Khaja Shamsuddin Turk Panipati

Hadrat Khaja Shamsuddin Turk Panipati has belonged to well known Sadat (descendant of the holy prophet) genealogy. He was the disciple as well as caliph of Hadrat Shah Maqdoum and from him, the chain of the Siberia was started. He was perfection in the knowledge of manifest and innermost. Baba Farid was said about him in Persian and its translation and interpretation are mentioned as follows.

“Our shams is like the sun of the holy persons .”

The search for the perfect spiritual master.

For long period of time, Khaja Sahib was busy for obtaining of knowledge in the Turkistan area and after completion of knowledge manifest, there was overpowering of the love of Allah which prevailed upon him and due to this condition he could not have patience and power of endurance with him. Then in that condition, he was left his house in search of a perfect spiritual master. And by wandering here and there he was reached to Mawar al Nahar region but his desire was not fulfilled there. So he came over to India. In those days Baba Farid was the spiritual ruler of North India. And he was famous and well known in all over the country even in houses of the people. He was reached to Pakpatam and he was there for a long time. Hadrat Baba Sahib has given him caliphate. But he did not make him the disciple. He said you will get grace and perfection from another person.”

In the service of Hadrat Shah Maqdoum

In the previous pages, it was mentioned that Hadrat Baba Maqdoum was stood for a period of 12 years by holding the branch of the wild fig tree in the condition of engrossment. Baba Farid Sahib was sent him to Kalyar to sit Baba Maqdoum on the earth there. He was fulfilled right of his service. Hadrat Shah Maqdoum was given excellence of the knowledge of devotion to him. For a period of 20 years, he was in service of excellence of his master. In spite of service of his spiritual master, he was also engaged in the mystical exercises and endeavours.

Hadrat Shah Maqdoum has paid his kind attention to his condition. He said to him “You are my son. I have prayed with Allah for the continuation of my chain through you. And it will be available until the day of judgment.”

Employment in the royal army

As per instruction of his spiritual master he was employed in the royal army of Sultan Alauddin Khilji. The fort of Chittud was conquered due to his prayer. Hadrat Khaja Maqdoum told him “ When there will be the miracle which will appear to you and that day will be our day of demise.” Then at that time, Khaja Sahib was left his royal army job and he has distributed all his belongs to poor persons and he came back to Kalyar. And he was in service of his spiritual master. When the time of the death of Hadrat Shah Maqdoum came near than at that time he has given him the saintly dress of the chain to him. And he was instructed him to the recitation of the name of the personality. When he will leave the world then you should not stay in Kalyar for more than 3 days and should go to Panipat as saintliness of that place was given to you so go there and stay at that place. To guide the people who are misguided. Khaja Sahib said to him that “In Panipat, Sharafuddin Bo Qalandar is available there. Hadrat Maqdoum told him “ There is no matter of problem and thinking in this matter. As his period of saintliness is over and upon your arrival to Panipat then he will be shifted to some other place.”

The departure of Khaja Sahib to Panipat

After the demise of his spiritual master, Khaja Sahib left for Panipat from Kalyar. And he was followed by the advice of his spiritual master and he was spread light in the area from the light of his saintliness. And he has spread guidance in the area of Panipat.

The milk cup in the service of Bo Ali Qalandar Sahib

In one tradition it is mentioned that when Khaja Sahib was reached to Panipat then at that time Hadrat Bo Ali Qalandar was sitting near the grave of one martyr which is located at the outside of the Panipat City. Khaja Sahib was given a full milk cup to his servant and he was asked

him to give it to his brother Bo Ali Qalandar and convey his salam to him. Khaja Bo Ali Qalandar was smiled and put one flower in the milk cup and said to the servant to take this milk cup to my brother Shamsuddin and said salam to him.

When the servant was brought the milk in the service of Khaja Sahib then the people asked him what is secret of the milk cup.? Khaja sahib said that “ The milk cup which he has sent in the presence of my brother Bo Ali Qalander and its meaning was that saintliness and perfection of this area were given to him. Brother Sharafuddin has put a flower in the milk cup and its meaning is that he is not concerned about your saintliness. Like a flower in the milk and my position will be same as the flower in your saintliness.”

Stay in Panipat and his contact with the mankind

He has stayed in the central place of the city and he has become center of the contact of the mankind. Many thousand people were entered into his chain of devotion. And they have followed the right path of Allah.

The link of the love of Khaja Sahib with Bo Ali Qalandar

After the stay of Khaja Sahib in Panipat and during the period, Hadrat Bo Ali Qalander was lived there and there was contact between them and there was the meeting of them which used to take place in Panipat. One day Khaja Sahib has sent his servant in presence of Bo Ali Qalander. Then at that time, he was sitting in the shape of the lion. The servant came back from there and told him that “ He is sitting in the shape of the lion there.” Khaja Sahib told his servant to go and see him and if you will found him in the shape of the lion then tell him my salam and said to him that “Place of the lion is in the jungle.” The servant told him like that and Bo Ali Qalandar left that place and he has sat in the place away from the city in the shape of the lion.

Khaja Sahib was given his caliphate to Sheikh Jalauddin Kabir Auliya

In the last age, he declared him as his successor and he was given saintly dress (Khirqa) and the caliphate to Sheik Jalaluddin Kabir Auliya. On the 19 Shaban in the year 715 Hegira, he has died on the Wednesday during the rule of Sultan Alauddin Skindar second. In the city of Panipat, his grave is much visited by large people in general as well as special persons there. And which famous even today for the fulfillment of desire and wishes of the persons who visit his grave.

5.Malik Ali Ansari

This holy person belongs to the leader of the Heart's learned persons. He has much devotion with Shah Bu Ali Qalandar. When Qazi Ziauddin has prepared the statement of the case upon kidnapping of the Tajik leaders against Bu Ali Shah Qalandar and he has sent the statement of the case in his presence for his signature of certification of the case then he was torn off it. It was his only showing his good devotion.

He used to say proudly that his Peer is Shah Bu Ali Qalandar. And he has obtained a large number of favours from him. Also, Qalandar Sahib has much affection and love for him. And many times he has eaten food with him on the table. In short Malak Ali Ansari was the contemporary person of Shah Bu Ali Qalandar. As per saying of Shah Bu Ali Qalandar he was settled down in Panipat. One time Shah Bu Ali Qalandar has to dig the earth and put one grain of barley in it and he has said to him that "We have put the root of your children up to nether region. And if Allah wills the generation will be continued until the day of the judgment."

During those days Sultan Ghiasuddin Balbon of Delhi was desired to meet him and he has asked for his permission to visit Panipat but Bu Ali Shah has prohibited him in this matter. He has sent his message that "If

he wants to meet him then to come to Sonipat where he is going to visit the mausoleum of Hadrat Syed Nasiruddin there. So as per his instruction, Sultan Ghiasuddin Balbon went to Sonipat and met Hadrat Bu Ali there. Upon visiting him Sultan requested Hadrat Bu Ali to give him any work so that can fulfill that work. But due to content Bu Ali Sahib told him that “ He did not have any work. When Sultan by folding his hand began much insist on this matter then he told him “ If you have much desire in this matter then send one message to Panipat to bring Malak Ali Ansari from there. And whatever you want to do his service as per your wish and pleasure.” Sultan Balbon has acted as per the instruction of Hadrat Bu Ali and he has called him from Panipat and he was given many 1000 Bighas (In Punjab and Haryana, four Bigha is equal to one acre) of land to him. From the time Shah Qalandar till now the tribe of Ansari is living in Panipat as respectable people there. The generation of Malik is being continued now and in his lineage, many persons of the perfect knowledge were well known as mystic persons as follows.

1. Sheikh Aman.
2. Khaja Abdul Hai.
3. Sheikh Hussain Murid.
4. Syed Abdul Razzaq Jhanjhaniv.
5. Moulana Khaja Altaf Hussain Hali.

We could not able to get the details of the death of Malak Ali Ansari.

6. Sirajuddin Rukai

He was the regular visitor of the court of Hadrat Bu Ali. Hadrat Bu Ali Qalandar used to tell him the secret of his heart and stages of mysticism's hidden secret to him by thinking of him as his confidant. Both of them have love of Fakiri with themselves. One time about his

pledge he was told him “Oh Sirajuddin he got such favour from Hadrat Ali Murtuza like the sunlight with which the wall will shine.”

Once one person asked with Sirajuddin about the pledge of Hadrat Bu Ali then he has said that “He has pledged with Hadrat Ali Murtuza.” That person told him that “It is less known to the persons in this matter”. Moulana told him that “ Brother the matter of the devotion of manifestation will become well known but it is devotion of innermost. So why its information will be available to the general persons but the persons of innermost they know well this.”

7.Hadra Lal Shaazhb Qalndara

This holy person also belonged to the period of Hadrat Bu Ali Qalandar. He was the saint of Sohan area. Upon hearing details of revelation, miracles and public favour events of Hadrat Bu Ali Qalandar once he has visited Bu Ali Qalandar in the Buda Khed village and Bu Ali Qalandar has favoured him in a mystic way. And he was kept him in his company for many days. Baba Shabaz Qalandar has become his devotee. And after some time upon getting spiritual favours from Bu Ali Qalandar he went back to his area of the saintliness of Suhan. As such there was increased much of devotion so he was visited many times by Bu Ali Qalandar and he got excellence of visit and favour from him. And he has died in Sohan and his mausoleum is there.

His mausoleum is in Sohan which is famous even today in the Indian sub-continent for the fulfillment of desires and wishes of the persons who visit his mausoleum.

Hadrat Shabaz Qalandar came on the back of the tiger to see Bu Ali Qalandar Sahib. And at that time Bu Ali Sahib was sitting on the wall. So he was given instruction to the wall to move forward to well-come him. The wall was moved five or eleven steps. That wall was there until

the year 1911 and after that, it was saved in the shape of upper part of the grave and there was tomb on the wall from the beginning.

8. Sheikh Ahmed Yahiah Sahwardi Muniri

He was a perfect and complete pious person of the chain of Firdousia. And he was the holy person of the time. The City of Bihar was his place of birth. There were no children born to him. So for this worry and problem, he went to the house of Qalandar Sahib for sake of his prayer. Qalandar Sahib said to him “ Brother there are no children in your fate. But you touch your back with my back and there is one boy of mine which I will give you.” Sheikh was touched his back and then the light was transferred from Bu Ali Qalandar to Sheikh then Bu Ali Qalandar upon entrusting favour asked the Sheikh to proceed toward his native place. And he has given him instruction that “ Brother Ahmed on the way at the place of Agra there is one beautiful lady is waiting for you and if she did much provoke then do not marry that woman.” He was also asked him “ For the boy which will be born to be given the name as per his name and go to your place directly and transfer the light to your wife.” The Sheikh did as per the advice of Sheikh Bu Ali. As per fate, one boy was born and Sheikh was named as Sharafuddin. And he is well known as Sharafuddin Bihari. In Bihar, his grave is there and on the 4th Shawwal, his death anniversary is held.

Due to the above event, there was increased much devotion of Sheikh Bu Ali upon his heart. Sheikh Ahmed left this world on Thursday on 6th Shawwal in the year 782 Heigra in the city of Munir. And he is taking final resting there.

17. The contemporary personalities of Sheikh Bu Ali Qaladar

1. Hadrat Baba Sahib. 2. Khaja Shams Panipati. 3. Hadrat Maqdoum Saber. 4. Qazi Hameeduddin Nagori. 5. Khaja Nasiruddin Chiragh

Dehlavi. 6. Syed Mohammed Banda Nawaz Gesu Daraz. 7. Syed Sharafuddin Amrohi. 8. Shah Kamal Kaithli. 9. Shah Alam Gahanavi. 10. Moulana Rumi. 11. Khaja Hafiz Shirazi. 12. Moulana Wajihuddin Patli. 13. Zaheeruddin Bukhari. 14. Saderuddin Qunavi. 15. Fakheruddin Naqli. 16. Shariatuddin Turki. 17. Moinuddin Doulatnabadi. 18. Najamuddin Samarqandi. 19. Qutubuddin Makki. 20. Moulana Ahmed Bukhari.

Engagements

For the lovers of truth and for the inclination of them towards Allah and for their endeavours on the way of the truth and for such work even big hurdles could not disturb them. So to write about for such engagements it is the difficult and hard task. Because whatever work they will be found in which they will be engaged in such work also then they will be inclined towards Allah. And there will be no change in the attention of their hearts. But there will be no escape from the necessity of human nature. So we are writing some about the engagement of Hadrat Bu Ali Sahib in this matter.

Hadrat Bu Ali Sahib belongs to such holy persons that in their favour such award as Talamiz al-Rahman was available as per the holy book of Quran. The biography writers have divided his life into four parts.

First part obtaining of the education

He has got knowledge from well known and famous teachers of the time. He was much interested in the Arabic language. And he has memorized the Holy Quran. He was obtained other current knowledges. And during such period it was his engagement.

The 2nd part he was spent for the giving education as well as teaching and preaching work as per the record of the books of his biographies. He was engaged in the work of preaching in Mosque of Quwwat al-Islam.

As he was Quran-conner so he was perfect in the explaining of secrets and points of the Quran. During that period he was the jurist of city and ‘Huknama’ which was written by him in that period and which is the book of collection of his legal opinions.

In the books written by him it is shows that he used to refer always poetry and prose books of Sufi holy persons who have passed away from the world. In the book ‘*Maktubat Sharif*’ he was copied large number of the poetry work and sayings of the Sufi holy person who have passed away from the world. In the book ‘*Sir Eishiq*’ there is the explanation of the Quranic verses in the spiritual meanings. Also in it, he has explained height of the love and as well greatness in the most high level of the explanation. He used to study much of the book ‘*Ruhal-Arwah*’ and from this book, there is the available reference in his book ‘*Sir Eishiq*’. He was much interested in the sayings of the Hadrat Bu Ali Farmadi Naqshbandi. He used to study very much the books of ‘*Diwan Iraqi*’ and ‘*Lamat*’.

For the explanation of secrets and points which was easy for him. In the book ‘*Maktubat*’ he was written the explanation of some of his poetry works and also he has written the explanation of the poetry of poets who left the world and who were well known in the knowledge and perfection of the style and excellence. From which it is known that he was a person of the high level of knowledge and who acted as per the knowledge as well he was a famous jurist and expert person of exegesis and a great author of this time. During this period the remaining books which were written by Sheikh Bu Ali Qalandar. He was studied very much ‘*Musnavi Masnavi*’ book of Moulana Rumi and he has written his ‘*Masnavi*’ book and in which there are find many poetry works of Moulana Rum which is well known as ‘*Masnavi Manavi*’.

Third period

During this period he was busy in the teaching and preaching as well as in advises and instructions especially available for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual way) of Sufism and it is also known as a Salik (Arabic: سَالِك), a Mureed is an initiate into the mystic philosophy of Sufism. Also during this period in which he was engaged in tourism and travelling.

During this period many great spiritual masters have obtained favours from him. And during this period he was engaged much in mystical exercises and did many endeavours in this matter. And he has overpowered his soul during this time. In the jungles of Bhaguti where he was studied scenes of the nature and knowledge of Allah.

The above place is a desert and which is 2 miles away from Panipat village on the eastern side. During this childhood, Sheikh Bu Ali Qalandar used to go the above desert area and play with the Tigers. And at that time the children of same age also used to be with him in the jungle areas. Especially on Fridays, he used to visit the above place. At last time of his age, he has resided there in that jungle area. Still, his sitting place is available there and its signs are found there and this place is well known and famous as Peer Bhaguti.

Fourth part

In this period its found silence and engagement, as well as absorption and engrossment which was prevailed. This is such period in which he has no news of himself and also there is no sign of sensation and as well as there was no symbol of all and there is no existence of pantheism. It is the place of God. In that part of the life if he will look of majesty then that person will become a person of perfection. So such look of majesty which have turned many hundred stones into philosopher's stone and

many irons were turned into pure gold. If he has looked anything with the look of wrath then that thing will be destroyed instantly. During this period his look was at the tablet in the sky in the reading its invisible writings. And whatever he was told by his tongue which was happened instantly. In short, these are engagements and endeavour of the holy personality and which proved that pioussness of Qalandari sect which belongs to a model of the life of one pious and as well as good person's complete and perfect life.

18.The teaching and preaching mission work of the Islam

This is the fact that the important teaching and preaching mission work of the Islam which was done to the great extent in India and its events which are having value in the history as golden words. So they are having like the order of the letters of the kings. In this method of spread and propagation of Islam, there is a greater of rule the of Bani Fatima group. Now we have to see who are Bani Fatima group? And its explanation is that their children will be of the two kinds. First is descendent which is born by father and mother as per the rules and regulation of the world. The other is spiritual and intellectual when there will be accepting somebody as leader and guide on the way of mystical way life. And he should think as an eternal felicity for the following that leader or guide in this matter. Such children are known as spiritual or intellectual children. So Hadrat Ali Murtuza's descendants are available in all over the world. Also, there are available very much his spiritual children from all over the world. So for this, the achievements of the spiritual children are also known as achievements of Bani Fatima.

The leader of the truth, the great preacher of Islamic religion, Hadrat Bu Ali Shah Panipati is well known among preachers of the Islam. As he got favour from the Prophet and Hadrat Ali Murtuza directly. His spiritual training was done by Hadrat Ali Murtuza. So his name among

the spiritual children of Hadrat Ali Murtuza having the very important position. So in the achievements of Islamic propagation and among all the preachers his position and status is very great. He has done preaching and propagation of mission work of Islam on the large-scale basis and a large number of Hindu persons have been accepted Islam on his hands due to his hard endeavours and tasks. One by one individual person as well as Rajput tribe of Panipat who have accepted Islam due to the invitation of Hadrat Bu Ali Shah and this is such event which is having no such example.

Mr. T.W. Arnold in the book '*The Preaching of the Islam*' and he has mentioned as follows.

“Rather later in the same century, a native of Persian Irāq, by name Abū Alī Qalandar, came into India and took up his residence at Panipat, where he died at the ripe age of 100, in A.D. 1324. The Muslim Rajputs of this city, numbering about 300 males, are descended from a certain Amir Singh who was converted by this saint. His tomb is still held in honour and is visited by many pilgrims.” Another such event’s details were about his chain’s preaching and propagation and in which it has written in this connection that in the last period of the 13th century one pious personality Hadrat Bu Ali Qalandar who was a resident of Iraq and who was settled down in Panipat. And he has attained his age about 100 years and he has died in the year 1324 Heigra in Panipat. Among 300 Muslim Rajput are there and they belong to children of Amar Singh. And who have become Muslims on the hands of Hadrat Bu Ali Qalandar. These people pay much respect and honour to the mausoleum of Hadrat Bu Ali Qalandar and they used to visit the final resting place.

We have come to know the story of acceptance of Islam by Raja Amar Singh by the reliable source. And which should be thinking Arnold’s marginal note of his writing. Amar Singh’s forefather was

coming rulers of the Panipat since olden time. The villages of Panipat were under their control. At that time on the throne of Delhi Sultan of Khilji family was ruling there. As that was the time of exaltation and evolution of the Muslim rule in India. So he was attacked on Panipat and Rajputs were killed in the battle. The only mother of Amar Singh who was pregnant was safe and for saving her life and chastity with the help of pot maker by hiding in gone secretly and she was reached to his father and who King of Javalpur in the district Saharanpur. So Raja Amar Singh was born there.

It is said that Amar Singh was very brave and oppressive since his childhood time. When he was young and one day he was wrestling with his maternal brothers. Upon seeing his oppression they have taunted him that“ Since a long time he is lying on our door but he is gazing at them. And it is not known who is his father.” Amar Singh did not like this taunt and he went soon to see his mother by holding the sword in his hand. And he was asked his father’s name and his native place. In the reply, his mother told him that “Your father was king of Panipat and who was killed in the battle against the Muslims in the Panipat battle along with his all army. I only came here by saving my life. Your birth was taken place in the house your maternal grandfather to whom you think your father is your maternal uncle and my brother.”

As there was passion in the blood of Rajupt in Amar Singh so he said to his mother that now water and food of Javalapur is illegal for him. I will go to my original native place and fight and take revenge against Muslims or will be killed in this matter. In this passion he was rode on the fast running horse with grand look of braveness he was proceeded towards Panipat and he was reached at the bank of the river Jamuna. And he was seen there one darwesh person who was busy in the worship. That darwesh was Bu Ali Qalandar. Upon looking elegance of

Amar Singh, Shah Bu Ali said to him “Son there is coming smell of Islam religion from your side. With determination you have left your place which is even though it is in vain and for you accepting of Islam is matter of pride and respect.” Amar Singh told him that “He did not have taken advice from his mother. If there will be your permission then he will go and ask with her.” He was given him permission to go. He come back from there in presence of his mother and he was asked with his mother about in this matter . The narrator said that when he was taking advice of his mother then at that time Bu Ali Sahib was present there. He told his mother that “You give him permission to accept the religion of Islam.” Then she told that “There is no objection in this matter from her side but she has only one son. So from where there will come proposal of his marriage.” He said to her that “Do not be afraid in this matter as his relatives will also accept the religion of Islam and come into circle of new religion.”

At last, his mother has given him permission but at the same time, Shah Bu Ali has vanished away from there. When Amar Singh was reached at the bank of Yamuna river then he was found Bu Ali Shah Qalandar who was hanging around there and he was called near him and he was given the wealth of Islam to him and given his name as Amarallah Khan. And on potsherd he was written the letter of recommendation to Sultan Alauddin Khilji and asked him to present this in the court of Sultan and who will return back areas which he has got in the battle of Panipat to him. Amarallah Khan reached to capital city Delhi and present in the court and he has presented potsherd of Shah Bu Ali to him. The Sultan was happy to return back to conquered areas of Panipat to Amarallah Khan and he has come back to Panipat and he sat on the throne of Panipat as king there.

Due to favour of Shah Bu Ali, all family members of maternal uncle of Amarallah Khan were accepted, Islam. And he was married among them. Shahab Khan, Shahbaz Khan, Daulat Khan, were his sons and still there children are available in Panipat city. With those Rajputs, their relations are being continued there. The Rajputs of Panipat are still having much devotion with Shah Bu Ali Qalandar. They used to bring offerings and presents to the mausoleum which is favour of light and which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave from there.

Caliphs

There was his circle of teaching and preaching and which was very wide. The perfect people of the time were benefitted by him. Shah Bu Ali Sahib who himself was written in his book '*Hukumnama*' that due to continuous insisting of great persons of time and great learned persons he has accepted the post of the jurist of Delhi. As the biography of Bu Ali Shah Qalandar was not compiled in the precise shape so for this reason, it not known details of all numbers of the caliphs of Hadrat Bu Ali Qalandar. But whatever the details which are known in this matter are as follows.

1.Mubarak Khan

He was great caliph and who most popular caliph of his time. His favour is being found till now. In the shrine building of Bu Ali Shah those who will present there and will be benefitted through the intercession of the prince. And its continuation will be continued till the day judgment.

2.Maqdoum Sheikh Jalauddin Kibria Panipati

Even though he was the disciple of Shamsuddin Panipati. But he was completed all stages of the mysticism by the help of Bu Ali Shah Qalandar. Bu Ali Shah nourished him on his lap in the childhood period. When he will sleep then Bu Ali Shah used to sing the lullaby.

3.Moulana Sirajuddin Rukai

He was also disciple and caliph of Bu Ali Shah Qalandar.

4.Moulana Sirajuddin Makki

He was the teacher of Bu Ali Shah Qalandar. But he has got spiritual favours from Bu Ali Shah Qalandar.

5.Moulana Shah Ekhtiaruddin Qalandar

He was the brother of Bu Ali Qalandar. Bu Ali Shah has much love and affection for him. As per saying of Bu Ali Shah, he has become the person of saintliness and he was going to Qanouj. Till now his children were available in Qanouj and in its suburbs. His mausoleum is available in Qannouj.

6.Sheikh Ali Qalandar Peer Zinda

He has got a certificate of caliph from Bu Ali Shah Qalandar and Hadrat Ektiaruddin. As his pledge and caliphate belonged to Hadrat Nizamuddin Auliya so, for this reason, people think his pledge to Bu Ali Shah Qalandar. He has devotion with Hadrat Nizamuddin Auliya. But the fact in this matter is that he was the pledge at the hands of his brother Sheikh Qalandar.

7.Maqdoum Raji Ramshid Rajgiri

He was also his caliphate.

His method and pathway of the life

Regarding the life of Bu Ali Shah Qalandar, there is no issue of disputes about Shia and Sunni differences. Because he is proud of being the lineage of King of Hanif sect of Muslims. So there is no need to write about his method and pathway of life. But we have thought that as per general condition it is necessary to inform such details to the readers of the book. That how wide of his method and pathway of life of Bu Ali Shah Qalandar was. The people will not involve in such disputes internally as their religion will be Quran as well and Allah and his Prophet. But we do not have hesitated to write that Bu Ali Shah was the most popular holy person of his time. He got favour from all holy persons of his time. But he used to hate especially persons like preachers and Muslim priests because they created disputes in the religion. They made religion as war field. They were misguided people and they mentioned signs about the wine of the Jews in the books of their Dewans. (collected odes of the single poet)

He was much interested in the Sama (ecstasy) meetings which are a grace of grace of Chistiya mystic way. In the condition of the poverty, he will remember his lost happy social life and light of heaven and scenes of that place by the touch of the flute and remember them and get pleasure in this matter. Those who will refuse Sama and for them, he will say “ Their ears are dumb and in their head are empty from being passionately in love and otherwise also camel who is no wisdom will dance on the ring of the bell. This engagement and fondness were such developed with him that even after his death for the solution of the dispute over his dead body there was kept the condition in the matter that flute should be played there and if there will be the movement then the decision will be right as per advise of Moulana Sirajuddin Makki. So it has happened like this.

He has deep heartily in love with Bait" means "house". "Ahl" means people. The Ahl-al-Bait are the descendants of Prophet Muhammad. As per his belief, he was tolerant Sunni Muslim.

Celibacy and abstinence

In the preface of this book, we have mentioned with regret that about this matter that ignorant and people have made false and baseless stories and unreal narratives and tradition about all holy persons. That with him there will be available crowds of the boys and in which there were the majority of the boys of the Ahl-al-Bait who are the descendants of Prophet Muhammad. With him, there will be such method of his respect and honour of the Ahl-al-Bait persons that until they will not have vanished from his look him so he will be standing there. When the boys of the Ahl-al-Bait will be around him in a circle and when they will say Ali, Ali then he will be happy in this matter and whatever will be available with him which he will be given by him to them. In short with small boys he has much love and affection. Due to the favour of connection that still there will be the crowd of the boys at his holy mausoleum. This we have seen by our own eyes. Hadrat Syed Ghousi Shah used to said that “These boys are the maker of holy persons.”

One person wrote a pack of lies that in his one book and he will mention the events in style of pomp and show and bring such events into public and which cannot be accepted by wisdom. But for this nobody could not able to refuse in this matter. So Qalandar Sahib also was not safe from such blame in such stories. And for him also such narrations are available to all links of his generation. And its reason is that the Sufi poets have used in their poetry wine and sweetheart which was used as such to the great extent that gradually the people have taken the meaning of comparison and metaphorical language and demand of wine of reality and they have taken results of desires of the soul. But as per studying

metaphorical term of Sufism, it is known that what is the meaning of the wine and beloved in this matter.? What is the base of using these words by them. If we look at the depth of vision and search then we can find their rejection of desires of the soul and which is popular in the people. First, we will present personality of Hadrat Bu Ali before the readers of the book. Then we will mention one or two wrong traditions about him. And its decision we left on the right-minded of the readers that whether with such wrong traditions and for then what will be the effect on holiness and sanctity and abstinence.

We have written events of Hadrat Bu Ali that he was the brightness of eyes and son of Sheikh Fakheruddin Iraqi. And who was leader in the category of Sufi persons and who was the author of many books. Also, his mother who was the sister of Syed Nematallah Hamdani Kirmani and she was a Quran-conner and she was a complete model of the following qualities.

1. Asectic.
- 2 Abstinence.
3. Fear of God
4. Abstention.

In the chapter of his birth, it was mentioned that upon his birth Shah Jamaluddin Charmposh who has recited the Quranic verse in his ear. As per saying of the other persons he was recited the great name of Allah in his ear. He has memorized Quran with help of Sirajuddin Makki. And also he got such great grace for the completion of the other current knowledge of time and which that he has got spiritual favour from Hadrat Ali Murtuza. And its explanation he was mentioned by his pen in his magazine '*Resala*'

He was most expert in explanation of the points in the Holy Quran. He has also had knowledge of perfection for Islamic jurisprudence and

traditions of the Holy Prophet. For our this claim the period of his jurist post in Delhi will certify in this matter or other persons can also certify in this matter who have read his book of '*Hukumnama*' and other books.

In the description of his books, it is mentioned perfect knowledge in brief in this matter. And from which it is known for his high greatness level of Hadrat Bu Ali. He was a great learned person who has followed the Islamic law as well as Islamic jurisprudence. He was followed by Islamic religion completely. And he was strictly acted upon it. He used to think for the following the Prophet as welfare and prosperity of the two worlds as well as Felicity for this the word and the hereafter and

سے شرف دو بہاں الزماوی ہمہ در بندگی حضرت اوست
which he was mentioned in encomium ode in his Dewan as follows.

And its meaning and interpretation are mentioned as follows.

Oh Sharaf if you want to get success in the both words
So be always at the slavery at the door of the Holy Prophet

He was also mentioned in his letter about the relationship between Islamic law and the mystic way in meaningful words with the help of examples. With this his statement which will show his wide look and skill in this matter. Which he has in the current knowledge and especially in the knowledge in Sufism. And if any doubtful event in the condition of his intoxication which is not objectionable for this reason.

For the Sufi persons, even small particles of the universe are the offices of the knowledge of Allah. And from the mankind, there will be his look which will befall on Allah. If he will look light of Allah in the

shape of the human being then what will be objectional matter.? There is saying of the Hadith ‘Alinsan Marital Rahaman’. Its meaning and interpretation are that the man is the mirror of Allah.

So for these events, we have to know that all stories connected with him are only endeavour of the people who ignore and otherwise there is no reality and originality in this matter.

The personality which have status and position of the leader in the world of the highest form of mystical experience and who has the greatness and importance which is there in the category of the Sufi persons and for such personality all such endeavour are very regretful matter. We hope that by this short explanation of the personality of Hadrat Bu Ali Shah Qalandar so the readers of the book have come to know his great status and position in this matter. Now we are mentioning those traditions which are well known to the people.

Shah Mubarak Khan

He was the son of the Sultan Ghiasuddin Balban of Delhi Kingdom. He was born due to the prayer of Shah Bu Ali. He was most beautiful and handsome person. There was the claim of the love with Sheikh Bu Ali with him. So he was written my lines of poetry in his poetry book while addressing him. It was difficult for Sheikh Bu Ali to be away from his beloved. So he will not be allowed him to be away from his look. The biography books present his love stories in different colors. But the reality in this matter is that Mubarak Khan was most handsome and beautiful person of his time. Firstly from the beginning time, there was established in his relation of the love and which was for the sake of Allah and which was like a fakir person as well as of the love of darwesh persons. To remove such link it was impossible for the

power of the materials. Secondly, Shah Bu Ali wants to see his awaited reality in the dress of the world. In the reality, he got this grace from his father in the inheritance. On his father who Sheikh of his time also found such condition and which was transferred by Khaja Bahauddin of Multan to some other side.

Also, there was the claim of love with Hadrat Nizamuddin Auliya with his disciple Hadrat Amir Khusro. And who given title Turk to Amir Khusro.

Also, Sheikh Bu Ali's look was fallen from creation to creator so for such pure and unselfish love which was given the title of Mahboob (beloved). This Mubarak Khan was the holy person of his time. And after his demise, holy persons have got favour from his soul. And this Mubarak Khan was his beloved disciple also. And who will present people's wishes and desires in the court of Hadrat Bu Ali Sahib and get approval there. For this Mubarak Khan, Hadrat Bu Ali said that "When visitors will come to my mausoleum then they should visit the first mausoleum of my beloved then afterward come to visit his mausoleum." So this is the house's good relation of the reality of the love. For which people of have presented it with the color of the reality.

Now we discuss subjects from another side. Before discuss we want to tell that those who are not know terms of Sufism so they should know that in the poetry of Sufi poets the term, cheek and lips, mouth and waist, ogle and coquetry, features, cup-bearer and wine, lamp and sweet-heart and necessities which have become compulsory in the praise of the Prophet and these terms of praising words are being used in the poetry. Because for the lover who wants to show his real passions there is no other way except the source of the odes. But with these words, the meanings are not which the people think in their mind generally. In the explanation of the poetry of Hadrat Bu Ali, we have written the suitable

meaning of these words. If for those events if it will be referred in other meaning then, in that case, there will be no effect on the holy respect of Hadrat Bu Ali Shah Qalandar. As per tradition of the Prophet ‘Al-Majaz Qantara Feilhaqiqat’ so as per this saying of the Prophet that “Worldly love is also one of the phases of the human being’s life.”

In the last, we mention that if there will be given importance to this tradition then also there will be no bad effect on his holiness, abstinence, virtue, his pure innermost of Hadrat Bu Ali Shah Qalandar. And his edge of the shirt is free from in a confused state of intolerable as well as be stained.

Personal events

Writers of biographies of Hadrat Bu Ali Shah Qalandar who mentioned his life events in such horrible style that and upon studying those events of his life it is known that he was resident of such Panipat palace wherein there was no reach of the persons. Such events which were ignored bravely by them which were suitable for such sincere and darwesh person who was without hypocrisy.

Due to the present conditions if anybody will have the intention to write the biography of Hadrat Bu Ali Shah Qalandar then he will have to face such conditions of disappointment in this matter. So, for this reason, that person will throw his pen and leave his job of biography writing. But due to our continuous endeavours in this matter, we can say that if our book is not complete and not perfect but it can be said that it is the foundation in this matter. So coming generation on this sketch will make big buildings.

This is the factual event that Hadrat Bu Ali Shah Qalandar did not marry. When Moulana Iraqi with intention of marriage of Bu Ali Shah asked with him so he has told him that “Father why he did want

marriage of him.” His father told him that “ My son because there will be lit lamp from another lamp. And I want to say that so there will be continuation of the generation.” Bu Ali said him that “ He will put by will of Allah such wick in the lamp so that the lamp will not be lit till the day of judgment and lamp will not be extinguish.” So, for this reason of his prayer, there are no children of him of his generation but there are large numbers of his children of intellectual and spiritual. Among children of his younger brother Nizamuddin Shah Iraqi are as follows and these persons and those belongs to his cousin brothers well known as Pirzada family and who are respectable and well known.

1.Moulana Ekaqtiair Qalandar

2.Shah Ahmed Zinda Peer

For this reason upon his death, the service and post of the custodian of the shrine was transferred to the sons of Hadrat Nizamuddin Shah Iraqi. And among them, Shah Ahmed Zinda Peer was the first custodian of the shrine. After him, the post of custodian was transferred among their generation. So present custodian of the shrine of Panipat is Moulana Abdul Rasheed who belongs to sons of Hadrat Bu Ali Shah Qalandar’s brother. From his letters, it is known that he has special love and affection with his brothers. And all were members of his group of command and his circles who used to be there as regular attendance. All these persons were in the place of Hadrat Bu Ali Shah Qalandar’s children. Among all of them, Shah Eqtiairuddin was his special disciple and devotee. All of his letters were addressed by him in his name only. From which it is known his manners of Darwishi and which were very higher. The people of his family were benefitted by favour and blessings.

Some period of his age was spent in the work of royal court during the rule of Sultan Alauddin Khilji. We did not say that he was in demand

of the world. Or the lover of the world. There is no hesitation with us that he did not ignore the world. For the life of the monk and for which Islam is prohibited so for this reason he was much hated such of the lifestyle. He was not only the teacher, instructor or preacher. But he was a great rank of the philosopher, author as well as he was light of the lamp of the literary meetings. He was always acted as a great host to his guests in his residence. So when Amir Khusro who arrived with gifts of the Sultan and at that time there was well known his name and fame of majesty in the four corners of the world. But he was instructed by his nephew Sheikh Ahmed Zinda Peer to keep Amir Khusro as the guest in the residence for three days and do not leave any complaint in his quick shrewdness. At the time of meeting with Hadrat Bu Ali Shah, Amir Khusro told him that “ Your honour my mind desire to put my head on your feet and touch my eyes on them.” But Hadrat Bu Ali told “ Brother do not come near to him because there is fire available there which will kill you.” Other than this Sultan Tughlaq, Sultan Mahmood, and Sultan Feroz during their period of younger age, he was given glad tidings of the kingdom upon serving food by him in one eating dish.

When Sultan Ghiasuddin was requested with him for service when he was arranged for him for the grant of the monthly salary and property. In short, there are available in the history of many such events. So on the basis of such events, it can be said that with him available felicity of this world and as well as it was available for him the felicity of his share in the other world. He was well known to fulfill rights of Allah and rights of the servitude. Despite this, all these matters there was content in his nature which was such level that all kings of his time were added in his circle and on the signal of his eyes they were ready to sacrifice body soul and wealth which they thought for their felicity of both worlds. But he did not ask anything from of the kings. And that his big neck which was made by Allah which was not bent at the door of any ruler for any

of his desire and wish. From asking the question he was not made impure his tongue. In the real meaning, he was following the method of the ignoring the graces at the door of the rulers as he was rich at his door of the darweshi. His poetry was not a gained with effort but it was inherent and it was not source of his livelihood. As such the persons who were passed before him from the world who used to apply very mean methods. He was showed his back to the wealth of the world. He did not write poetry in the praise and eulogy of any king in any of his book. He did not write encomiums for the reward from kings. Only in or two encomiums he was mentioned about administration and organization of the Sultan Ghiasuddin. His livelihood did not depend on the writing of encomiums of the rich persons and kings. There were huge amounts of conquest from the kings which will be received by him but upon this also he was having such content of his nature that if his heart like it then he has kept such amounts and otherwise he will reject such huge amounts. From the facts, it will be proved that in his personality there two dignities in his majesty and elegance and its stage and level was higher. And so he was away from chafing soul relations of the world. For the relations of other world he made the aim of him till his life in this world. And he was away from the life of the monk and congratulations for those people who lived in the world but they have kept their edges from chafing soul relations of the world. Oh, Allah guides us to the straight path along with all other persons. (Amin).

The death

He has died on 9th Ramadan, 724 Heigira after Maghrib prayer in Bodha Kheda village in district Karnal and for the three days nobody did not know about his death. On the third day, some visitors went there to see him and they found he was sleeping there so the pilgrims went immediately to Karnal and have informed the details there that Hadrat

Bu Ali Shah Qalandar has left this mortal world to his final destination in the other world. All devotees upon hearing this news came there immediately in the village Bodha Kheda. And they have seen that Hadrat Bu Ali Shah Qalandar was resting on the big platform under the tree. The people of Karnal have brought his dead body to Karnal and there was such large crowd that many thousand persons could not able to share of carrying his corpse on their shoulders.

At that time his teacher Hadrat Sirajuddin Makki and other persons were present in Panipat. During this time what Moulana Sirajuddin has seen that Hadrat Bu Ali Shah Qalandar was saying to him that “Wake up I am leaving the world so bring him Panipat and bury him here.” Moulana has informed this to his nephew Sheikh Ahmed Zinda Peer and other persons of the community of Ansar group. And all of them were going to Karnal. What they have seen that people of Karnal have given the funeral bath and they want to bury him in the Karnal.

His nephew Shiekh Ahmed told them and other elder persons were insisting to take the holy corpse of Hadrat Bu Ali Shah Qalandar to Panipat but the people of Karnal have made the objection that Hadrat Bu Ali Shah Qalandar will take final rest in Karnal. Because Karnal is his place of saintliness. Moulana Sirajuddin said to him that as per the wish of Hadrat Bu Ali Shah Qalandar they came here from Panipat. So you should not refuse in this matter. Sheikh Ahmed is real successors of Hadrat Bu Ali Shah Qalandar. And he has authority so whatever he can do but people of Karnal did not agree in this matter.

When Moulana was seen that there was no agreement in this matter so he said to both parties that “We will take the decision from the holy corpse and whatever there will be instruction then we will proceed in this matter to fulfill the order.” Both parties have agreed in this matter and in this confusion, the day was passed away. The decision was kept

for the next day. All persons have gathered around the holy corpse and began reciting the blessing on the Prophet and verse Iqlas from the Holy Quran. At last, there was daybreak and Moulana Sirajuddin asked to sing Malkaus music which was one of the major models of national music connected with late winter and which was his favourite music. During the time of playing if there will be movement in the dead body of Hadrat Bu Ali then the people of Panipat will take his dead body to Panipat otherwise if there will be no movement in the dead body then in that case the persons of Karnal will take his dead body to Karnal. Also, there was the condition that first that the persons of Karnal will take the dead body and if it will be lifted and it will so happen then they can take and bury the dead body in Karnal. If it will be not such happen then the persons of Panipat will lift the dead body and if it has happened then they can take the dead body to Panipat and bury him there. So when singing man began singing and around the dead body there was the large crowd of the people of holy persons as well as general and special persons. Immediately his hand came out from the shroud and there was movement in his dead body. Moulana Makki as per Islamic rules has asked singing man to stop singing. When the singers were stopped then Moulana Makki told at that time that "One miracle of Baba Bu Ali has appeared there. Now as per saying for final decision now the persons of Karnal to lift the dead body." They want to lift it but Subhan Allah (God be praised) but the dead body was not moved from its place. After that, there was the turn of the persons of Panipat to lift the holy dead body. Then Sheikh Zinda Peer, Moulana Sirajuddin, and Malik Ansari by saying Bismillah lifted the dead body of Hadrat Bu Ali and have put into the box and they proceeded on the way of Panipat on 13 Ramadan, 724 Heigra and they have buried the sun of saintliness in his final resting place in Panipat.

During the life period of Qalandar Sahib have to build umbrella type mausoleum by Sultan Alaaddin in which he is taking final resting. On his head side, his beloved Hadrat Prince Mubarak Shah's mausoleum is situated there.

It is famous and world renown that Hadrat Bu Ali Qalandar was died in Buda Kheda village and from there people of Karnal village have brought his dead body to Karnal village and after the decision of Moulana Sirajuddin in the favour of the Panipat persons Hadrat Bu Ali Qalandar's dead body was brought and buried in Panipat. There is the mausoleum of Hadrat Bu Ali Qalandar as the following three places.

1.Buda Kheda

2.Karnal

3.Panipat.

So there is the difference between his places of burial. The devotion is taking everybody to his place. But this is wrong thinking in this matter. Because a big group of the great learned and perfect persons of time are agreed that Hadrat Hadrat Bu Ali Qalandar was buried in Panipat. The details of the learned persons are as follows.

1.Hadrat Syed Mohammed Gesu Daraz of Gulberga

2.Syed Mohammed Yad Allah Dakhni

3.Sheikh Abdul Haq Muhadith of Delhi

4.Sheikh Amanallah Panipati

5.Mir Maud Dulari

6.Sheikh Abdul Razzak Jhanjhanavi

7.Sheikh Abdul Quddus Gangohi

8.Sheikh Dojan Juanidi

9.Sheikh Musa Zubari

10. Sheikh Mohammed Sharif Azimabadi
11. Sheikh Abdul Rasul Amabalavi
12. Sheikh Nizam Balqhi
13. Sheikh Mohammed Usman Panipati
14. Sheikh Ahmed Zahedi
15. Sheikh Momen Mast

All above persons have mutually agreed that Hadrat Bu Ali Qalandar's mausoleum is in Panipat and from there, like the sun of his favour is being continued there.

Upon our research, it was known that still, Baba Bu Ali's grave is also available in Boda Kheda and Kernel. Where there are coming custodians of the shrine by the lineage of the generations there in two above mentioned places. But the fact in this matter is that due to the grace of the holy foot of m Hadrat Bu Ali there were established marks in his memory at the above two places. And which are still found at the above two places. But his real mausoleum is there in Panipat which is even today is there for the fulfillment of desires and wishes of the persons who visit his grave.

For the reason of his many graves, there is one reason in it is that he got such contemplation at one with Hadrat Ali Murtuza and which is required the disciple with his master and which called as 'Fana Fe Sheikh'. In the group of the Sufi persons, it is known that there are many mausoleums of Hadrat Ali Murtuza. So in this relation, there are available mausoleums of Hadrat Bu Ali Qalandar. In addition to above mausoleums, there is one more mausoleum which is available in Jodhpur and in which one Sadhu (A Sadhu, also spelled Saddhu, is a religious ascetic, mendicant or any holy person in Hinduism) who do sweeping and lighting work on the grave which is located inside of the mountain. One of the lovers of Bu Ali Sahib who described his date of birth and death and his age in one line of poetry as follows.

نام خانہ طور سخیٹش ابو علی تاریخ حیاتش شرف شاہ و حیات است

From word Khuda, there will be available 605 numbers which are his date of birth and in Abu Ali 's are available numbers 119 which is his age and from Shah Wahdat there are available 724 numbers and which is his date of death.

Mausoleum Building

The mausoleum building is all made of marble stones. And the floor was laid by marble stone which were fixed by Nawab Nasir Ahmed Ansari of Panipat and who was the trustee of Haddadi village and who had done this work by revenue of Haddadi village in 1902. The golden Kalas (spire pinnacle) of the mausoleum which was presented by Sait Ibrahim Haji Arab who was resident of Bombay in 1923. By the huge expenditure of the golden work in the entrance hall which was has done by devotion and endeavours of Sait Ibrahim Haji Arab. The flooring work in Galal Badh was completed in 1916 with revenue of Hadati and Pavti villages under the supervision of Peerji Baqa Allah. On the tablet there is shed of wooden is there and in which there is the design of flowers and buds on it. And around it, electric bulbs are there. There is no shed over the grave of Hadrat Mubarak Khan.

The wooden frame is there available around the grave of Hadrat Bu Ali Sahib in color and in the network. In the beginning, the railing of gold and silver was there. When King Nadir Shah Durrani came to India and he said that “ Bu Ali is not Qalandar but his rich person.” Then he has put his sword on the railing and his soldiers have looted the railing which was made up of gold and silver. There is thinking of the people in this matter is that Qalandar Sahib did not like disrespect of King Nadir Shah and due to this reason despite of his complete victory he could not

stay in India. And except this reason of innermost, there was no other cause was not there in this matter.

On the mausoleum of Mubarak Khan, there was railing of mix metallic and King Nadir Shah also looted it. And he was hit tablet with his sword and its mark of the strike is still found there.

In the walls of the Chokundi in the word of Sindhi language which mean four-dimensional shape or four corner building, there are available small windows in them and on it the lovers of Sheikh Bu Ali Qalandar sit near tablet on the two feet and recite verse Fateha on the holy soul of Hadrat Bu Ali. By the look of benediction and blessing, the pilgrims kiss the tablet and touch it with the eyes. Due to such respect and honour the pilgrims will enable insight for them. The applicant's edges of the shirts will be filled with jewels of the aims. The people are allowed to go area of the of the Chokundi . Especially it should think that it is the place of the trustees of Hadrat Bu Ali Shah.

There is one door at the north side of the mausoleum in the wall. From passing from it then we can be reached Shah Bu Ali's beloved Prince Mubarak Khan's mausoleum and which is at the head side of the grave of Hadrat Bu Ali Shah but there is some change in the direction. There is also same conditions which are prevailed and upon entering inside there will find the map of the dignity of loveliness in the eyes. The outer door of the mausoleum of Hadrat Bu Ali there was written the following poetry of Hafiz Shirazi.

برزے میں ہے کہ نشانِ کفِ پائے تو بود ، سالہا سجدہ گہر صاحبِ نظر لیں خواہ بود

At the foot side of Hadrat Bu Ali Shah in one wooden frame, it is found encomium which was written with devotion by Pandit Amaranth Ashafta Panipati and that frame is attached with parapet of the mausoleum and it is as follows.

صلی علی صلی علی لہ دوستدارِ انبیاء	اے ہادیِ راہِ ہدائے دوستدارِ انبیاء
اے مخزنِ جود و خالے دوستدارِ انبیاء	اے بخششی ہند اولیا مقبولِ ربِ کبریا
محبوبِ محبوبِ خدا سے دوستدارِ انبیاء	اے زکروہِ احمدی شاہِ قلندرِ بوعلی
اے صاحبِ حاجت روا اگر دوستدارِ انبیاء	اے دافعِ رنج و بلا سے شافعِ روزِ جزا
مغویبِ شاہِ مرتضیٰ سے دوستدارِ انبیاء	اے سائیںِ خلدیہیں منظورِ ختمِ المرسلین
اے مظہرِ شمس الضحیٰ سے دوستدارِ انبیاء	اے شاہِ شرفِ اولیاء اکو اصلِ نورِ خدا
بہرِ خدا میں التجا سے دوستدارِ انبیاء	اے دگر بیکساں کن پیشِ آنحضرتِ بیا
صدِ مخزوپِ فرقِ مالے دوستدارِ انبیاء	خاکِ درِ دیجاہِ تو ہمارِ وحسِ درگاہِ تو
دستِ عمامتِ برکتِ مالے دوستدارِ انبیاء	آوارہ و سرکشہ ام از خاشاں وارثہ ام

آشفتم بے بالِ دپر بر حالِ زارم کن نظر۔
اے بوعلی مشکل کشا سے دوستدارِ انبیاء و جودِ انبیاء

In inside of the mausoleum on the western wall Baqa Allah's encomium has written in which by his good devotion he has proved that the pilgrim who will come to visit the grave of Hadrat Bu Ali Shah and if he will recite verse Fateha and blessing of the Prophet then Allah will fulfil desires and wishes of the persons who visit his grave. So he has said this in Persian poetry which is as follows.

در درگاهِ شاهِ شرف
 هر که آمد به اعتقادِ درست
 شاید دعا و مطلبِ خویش
 از دهانش گرفت و نبردست

During the year 1071 Hegira corresponding to 1661A.D. Emperor Noorddin Jehangir's minister Muqrab Khan alias Riziqallah has extended the building of the mausoleum. One hall in which all flooring of marbles works was done. All walls were made of stones and on which there was done white color and upon which on the upper side of the walls Quranic verses and stanzas were inscribed. And on the 8 pillars of stones of costly pure marbles were fixed in the hall. And such marble stone pillars are not found in any mausoleums in all over India. Due to these pillars, Shah Bu Ali Sahib's mausoleum was regarded as only one of its kind and incomparable. In fact, these pillars are models of their own type. Upon watching the building it is known that Nawab Riziq Allah who has spent many millions Rupees money in the extension of the mausoleum hall building of Hadrat Bu Ali Qalandar due to his devotion. At the outside of the hall, there is one big courtyard of marble is available. And this is also included in the compound area of the mausoleum building and which was constructed by Nawab Riziq Allah. In the western side of the courtyard there is one door available and from

passing from it there is found the grave of Maqrab Khan and also in that place, some members of his family who were passed away from the world were buried there. For entrance into the mausoleum, there are 3 or 4 doors are there in the opposite of the wall and where foot wears are not allowed there and small boys who take care of the footwear of the pilgrims and they will get some small amount for this service charge from visitors upon their return from there. But there is no restriction for removing of the footwear in the big courtyard of the shrine building. But as per our thinking that in the all-area there is required for respect and honour. From the following poetry, the date of construction of the building of Riziq Allah Khan is known which was written on the hall in golden and black writing.

مظہر نور جلال است جمال	اچھو سیسی مروہ را بخندہ روال
از مہر رب خان افلاطون دہر	نہان بن خان است رزق اللہ خان
بو علی پوچوں بو علی سنیاش کرد	زاں شرف کشتہ ارسلو کوی زماں
تا بنا فرمودہ الیواں را پوچوں تھلہ	ہر ستوں سنگ فحک در زیر آں
از خرد ختم بنامے سال او	چوں طلایے کیمیا کہ دم عیاں
سال تار و سنخ و بنانش بسباب	شدہ بوالہبہاء رزق اللہ خان

in the four walls of the hall in the border of the verse from Al-Rehman from the Holy Quran and which was made there also the poetry of Zahur is written and which is shown as follows.

سرمہ خاکِ درت در چشمِ مہر خادری
 لے خواجہ و پیر دلی شاہ شرف بوئے علی
 نہ ایدیں بر آسماں دائمِ پھر چہر می
 نورِ کرامتِ مہجلی را چار سوئے غنہ سری
 شمعِ جمالِ اولیا زچوں مدوہرِ نور می
 محبوبِ ذاتِ کبریا مقبولِ شاہِ مہرِ علی
 ہوائِ نورِ دوس و جمالِ بافرِ نشانِ حیدر کی
 دیوارِ رحمتِ رواں الوارِ درِ تو عیاں
 آمدِ نورِ بے نوا بر آستانِ مجھ سہا
 رچھو مکوں ہر خدا شاہِ مسافرِ درِ ری

The courtyard of the shrine building is very wide and it was made by strong bricks. At the western side, one mosque was constructed by Maqrab Khan in the red marbles and where five congregational prayers are performed regularly and also in which there is the provision of teaching and preaching is there. And after the mosque, there is available water reservoir for abolition.

For the pilgrims and visitors, there are constructed small rooms and which are the property of the shrine custodian. In the middle of the courtyard, there is available one well for the purpose of using water for ablution and this well which was constructed in the recent time.

In the compound of the shrine in the eastern side on the platform, there is railing of iron with the network is there and inside of it, there is the available grave of Khaja Altaf Hussain Hali who was well known Urdu poet. From the eastern side of the grave of Khaja Sahib, there is the available grave of the chief engineer of the shrine buildings.

There are available two entrances of the shrine building and one is towards the north side and another is at the southern side at the bazaar. If there will be an entrance from the direction of the north side then there will find one grand mosque on the way. It is said that this mosque was constructed by beloved of Hadrat Bu Ali Qalandar, Mubarak Khan.

On the door at the eastern side, there will find Majzoub (one lost in divine condition) and Fakirs persons in the condition of absorption and engrossment. Many persons with intention of Chilla (retire 40 days into mystic seclusion) and who come here from far away areas and complete their endeavors as well as recitals there in that pure compound. And they will return back to their places after getting favour from there. At the outside of the compound of the shrine building in the opposite of shrine, there is available Naqqar Khana of Qalandar Sahib (the place where drums are beaten to announce time). Which was constructed by Shamsdoulah Nawab Lutfallah Khan in 1135 Hegira.

In short Qalandar Sahib's shrine building which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave. So it is the resort of all and there is advice of Hadrat Bu Ali Shah Qalandar is that the person who visits his grave then he should first visit he should visit first his beloved's grave and recite verse Fateha there. Then he should come to his grave afterward. So as per this, there is the practice which is found in the shrine building.

We have drawn the map of the shrine building in the broken words so for this reason for the people who have visited this shrine or who reside in the nearby area and so for them, they will not find interest in this subject. But those persons who did not visit the shrine building then they by sitting in the house with help of this map they can think about the shrine building of Hadrat Baba Qalandar in their mind and so, for this reason, they will have pleasure and happiness in this matter.

Urs (annual death anniversary)

On the day when the holy person will die and on the same date every year on his grave for conveying reward of virtuous deeds so there will be held one meeting. Its name is given as Urs in the expression. On this occasion especially from the chain of the connection of the persons of the grave and in general common people who will present on the grave with devotion there. The aim in this matter is that to get spiritual favour from the person of the grave. As a matter of fact to get spiritual favours from souls of the holy persons is not out of thinking. A devotees will get benefit from such spiritual favours. And which is available from the graves of the holy persons. So, for this reason, this custom is found among the Sufi persons.

As per this custom which is prevailed in the shrine building so every year Urs ceremony is being held from 9th Ramadan to 13th Ramadan and which is performed on the large and grand scale and in which following persons used to participate in it.

1. Mashiq persons
2. Learned persons
3. Devotees

And there also held Sama (ecstasy) meeting. Also, there will be the arrangement of teaching and preaching sessions and as well as such customs will be performed in the best possible way. The readers and Quran-conners will finish recitation of the whole of the Quran there. There will be cooking of the food for the Niyaz Sharif (to make offers in the name of Bu Ali Shah Qalandar). And by opening the doors of munificent and generosity and there will be sent reward to the soul of Hadrat Bu Ali Shah Qalandar. In short, all these arrangements are done

under the supervision of present custodian Moulana Peer Mohammed Abdul Rasheed of Panipat and who is from the generation of his brother Hadrat Shah Nizamuddin Iraqi. And who is on the post of trustee of the shrine.

The Urs ceremony of Hadrat Bu Ali Shah will be commenced from 4th Ramadan to till 14th Ramadan. In Bodh Khed on 11th Ramadan, Fateha ceremony is held there. And in the month of Sawan on every Thursday Urs ceremony is held. And first is called Yogia and in which Fakir persons participate in it. And other is called Bhogia in which special and general persons will all participate in this ceremony. The third is known as Kumhar is a caste or community in India and Pakistan. Kumhar literally means potter in Indian languages. Kamaru in which Kumhar who participate in it from far away places. The fourth is called Chamru in which cobblers who will come from far away places and gather there to seek blessings and arrange Niyaz Sharif (to make the offering in the name of Hadrat Bu Ali Qalandar Sahib).

As the pilgrims began coming from first of Ramadan so the ordinary type of public food began serving to the visitors from the shrine trustee. On 9th Ramadan special type of public food will be distributed to the pilgrims. Famous Quran-conners and reciters of the Holy Quran began reciting Holy Quran in the three mosques in the shrine building. In the 7th Ramadan evening, the Holy book of Quran 's whole recitation will be finished. At the time of finish of the whole recitation of the Holy Quran, there will be distributed benediction from revenue of Hartadi village. And in 9th Ramadan evening, at the time of beginning of the night Holy book of Quran recitation will be finished in the mosque of red stone. At that time one earthen water pot will be filled there with water. The sweets and water which will be distributed. This sweets and

earthen water pot will be sent by the trustee. This expenditure probably will be arranged from revenue of Pavti village.

After finish of the recitation of the whole of Holy Quran in Glal Bada there will be held meeting of Sama (ecstasy) meeting in a decent way and as well as in respectful way and honour in which all in general, as well as special persons, are allowed to participate in it and the melodious and sweet-voiced choristers will come there from far away places.

In the outside courtyard, different kinds of stalls for selling of the different goods will be installed as per permission of the trustee of the shrine. Even though the installation of the stalls is not looking suitable for the courtyard. So it is required by us that whatever we will see by our eyes here in the shrine building which should be discussed by us its good as well bad things in the free and independent way and give our opinion in this matter. In this respect, we have requested in the service of the trustee and who have said to us that he will rectify in this matter. We hope that he will act as per his promise.

Also in this matter which is hurting to us that in the big courtyard pilgrims are moving with footwears there. This act which will cause to the limit of hurting the persons who are devotees and who gather there to seek blessings Hadrat Bu Ali Qalandar. As per our opinion, all this area is required for respect and honour. Where even by walking on the foot on such holy place which is also is a matter of the disrespect. And so where to walk with foot wears not seem to be not well in this matter. In reality, this is such place as per saying of Hafiz Shirazi.

برزیہ کے نشان کھپے تو ہو
سالمہ سجدہ گیر صاحب نظراں ہو

As per our thinking in the 10th and 11th night as per custom after Eisha and Tarawih prayer (special night prayers in the month of Ramadan), the Sama (ecstasy) meeting will be held. It will be finished one hour before Sahar (pre-dawn meals during fasting month). In 12th night also Sama meeting will be held as per practice and this night is known as Suhag. In this night there will be washing of the shrine of Hadrat Mubarak Khan and Hadrat Bu Ali with scented water of the umbrella tree flowers by the hands of the trustee and washed water will be collected and it will be distributed among visitors as benediction and blessing.

After one o' clock in the night, some important persons from the meeting will be visiting inside the mausoleum building with the permission of the trustee. First of all the trustee who will go inside and he will be sat on the black low stone seat and which was fixed in the olden time for this purpose and then he will do ablution there in the company of Mahmood Hasan B.A.LL.B., then he will enter inside of the wooden railing and after that he will call one of the servants of the shrine inside and he will stand at foot side and trustee will be stood at the head side and his two sons will be stood at his both sides.

Generally, there will be available two covers of the grave. First of all, the trustee will kiss them. Then all pilgrims along with trustee began reciting remembrance in the loud voice the name of the personality of Allah. Then trustee will put covers of the grave on his head then afterward it will be kept on the head of the sons of the trustee.

After this second cover which is called in Choli Wata Posh in term and which is put as per the same method as it is mentioned as above. After washing of the shrine, there will be the remembrance of Allah in loud voice and all persons enter into the shrine of Hadrat Mubarak Khan and there will be performed all these necessary customs.

On 14th Ramadan on 10 'o clock big washing of the shrine which will be taken place there. In which there will be such only difference is that at that time with water in Kevda (umbrella tree) leaf with 20 or 25 tolas (one tola =12.5 gram) of scent will be pouring down on the two holy graves. After this, the servants of the shrine along with water carriers will wash the floor of the above two shrines. It is custom from olden days that from the time of the beginning of the washing to till its end all contributions, offerings, presents, cash and other kinds which are given to the water carriers and it is their right and which they receive by them. In addition to it trustee also put an amount Rupees 1.25 from the treasury of the shrine to the donation box of the water-carriers as it belongs to their right of since the time of their inheritance.

At the time of two times, washings of the shrine building the singing right are having only shrine choristers who are sons of Ibrahim and Zakaria chorister and it is the right of their inheritance. During the time of Urs, the shrine trustee will give to the party of chorister of the shrine two kilograms of flour and four Rupees on the daily basis. Also at the time of the crop cutting the trustee will give them some grains.

It will be noted that from the lineage of Ibrahim and Zikaria choristers only two sons are available and their names are Rasheed and Dhone who were sons of Bakhi Qawwal. But they have left their work of inheritance due to some of their helplessness. So at the time of washing of the shrine building for singing to whom they will give permission then that party of chorister can sing in the shrines.

In the night of 13th Ramadan as per custom there will be held the meeting of Sama. And next day after Asar prayer there will be held the ceremony of finishing of recitation of the whole Quran in the shrine building. And the pilgrims began leaving and special and devotees of Hadrat Bu Ali will not leave from there with their intention to

participate in the Urs ceremony of Hadrat Ali Murtuza. On the 21st Ramadan there will be the ceremony of recitation of the whole of the Quran for Hadrat Ali Murtuza is held in the Masjid Sang after Asar prayer. And five kinds of sweets will be distributed among the visitors. And during the night there will be the illumination of lights in the shrine building.

On 10th Muharram from shrine trustee, there will be arranged free wayside stall for drinking water and there will be also held a meeting of the mourning as per practice since olden days.

On 12th Rabbil Awwal in the morning time after the recitation of the whole of the Holy Quran in the small compound area of the shrine building the meeting is held to celebrate the Holy Prophet's nativity in which sweet will be distributed among the participants of the meeting on very large and grand scale.

On 13th Rabbil Awwal in the morning time after recitation of the whole of the Holy Quran in the compound area of the shrine building the meeting is held for Esal Sawab (for the conveying reward of virtuous deed in the name of the Holy Prophet) in which snacks will be distributed among the participants of the meeting.

On 10th Rabil Thani there will be held the ceremony of the recitation of the whole of the Holy Quran in the favor of Hadrat Mubarak Khan without being held of the Sama meeting. On this occasion there will be many sweets or halwa (batter pudding) will be there. Also, there will be extraordinary illumination which will be done on the two mausoleums. On the day of Basant, there will be held the ceremony of the recitation of the whole of the Holy Quran in favour of holy mother of Hadrat Bu Ali Qalandar on her grave after Asar prayer. In which there will also be held Sama (ecstasy) meeting. And after the recitation of the whole of the

Holy Quran, there will be distributed sugar candies. After this, in next day after Sama meeting, there will be held the ceremony of recitation of the whole of the Holy Quran in the shrine building and snacks will be distributed.

For the convenience of the visitors and for the persons who are attached with the chain of Qadaria and for them we have gathered all information and details and which we are recorded such all details in this book upon our hard research and endeavours. The expenditures for all above ceremonies and meetings will be arranged by the trustee of the shrine from revenue of Pavati village.

The Niazy Sharif (to make an offering in the name of Syed Shah Bu Ali Qalandar)

Syed Shah Bu Ali Qalandar who was said that “If there will be any difficulty or problem which will be faced by any person so then there is required an offering in the name of Allah and offering in his name.” So make the preparation of food as follows.

To prepare bread of one maund. And prepare curry of one maund curd in the one maund mutton. And if it is distributed then there will be the fulfillment of desires and wishes of the person.

Distribution of the food of the offering

Before it was the system that those who prepare food for the offering and they will not give the share to attendants of the shrine. One day Sheikh Azeemuddin Niyawali who was in mediation before the grave of Qalandar Sahib inside of the mausoleum. And outside of the mausoleum attendants were discussing food of the offering and afterward, they came inside of the shrine. and they said, “Oh lover of Qalandar Sahib those who prepare food for the offering will not give us our share in it.”

Sheikh Mohammed Sharif who was said in the shrine in their favour of the shrine attendants that “ Whatever will be your order which will be fulfilled in this matter.” There was the indication that “ Oh Mohammed Sharif tell needy persons that they should be distributed the food of the offering in three parts as follows.

- 1.Attendants
2. Fakir and poor and learned persons.
- 3.Cooks.

It is the option for the persons to follow it and distribute as per any method. But if it will be distributed as per above method then his offering will be accepted. So till now, this practice is found in the shrine.

The post of trustee

We have written personal details of Hadrat Bu Ali Qalandar that he was not married. So after his death, the post of trustee was transferred into sons of his brother Hadrat Nizamuddin Iraqi and in this chapter, we want to mention that after the death of Hadrat Bu Ali who was become his successors by their lineage and who was given the post of trustee of the shrine.

There were four sons of Hadrat Nizamuddin Iraqi and details are as follows.

- 1.Moulana Ektiaruddin
- 2.Moulana Shamsuddin
- 3.Moulana Shah Ahmed Zinda Peer
- 4.Moulana Shah Mohammed Usman

Hadrat Bu Ali Qalandar who was given his caliphate and the post of teaching and preaching to his nephew Moulana Ektiaruddin during his life period and when upon him condition of absorption and engrossment has prevailed when he was given his post of trustee and teaching and

preaching of the shrine to his younger brother Moulana Shah Ahmed Zinda Peer. So after the death of Hadrat Bu Ali Qalandar, Moulana Shah Ahmed Zinda Peer has become trustee of the shrine building.

After his death, the successors details are as follows.

- 1.Moulana Sirajuddin
- 2.Moulana Alimuddin
- 3.Shah Saderuddin
- 4.Shah Waheeduddin
- 5.Shah Riziqallah alias Shah Abdul Salam
- 6.Shah Mohammed alias Shah Budha
- 7.Shah Hamiddun Arif alias Hameed Qalandar in praise of Bu Ali Qalandar who was written in one brief manuscript which was known as '*Sharah Manaqib*' in Persian.

After Shah Hameeduddin Qalandar, the following persons have become shrine trustees.

- 8.Moulana Shah Nizamuddin
- 9.Moulana Shah Mohammed Burhan
10. Moulana Shah Mohammed Usman
- 11.Moulana Shah Ghulam Mohammed
- 12.Sheikh Mohammed Sharafuddin
- 13.Moulana Sheikh Ahmed
- 14.Sheikh Mohammed Panah
- 15.Sheikh Imam Bakhash

And details of the sons of Sheikh Imam Bakhash is as follows.

- 1.Sheikh Ali Bakash.
- 2 Sheikh Mohammed Bakash.
- 3 Sheikh Bu Ali Bakash.

Among the above, Sheikh Ali Bakash has become the trustee. And after him, his son Shah Tafazul Hussain has become his successor and

who has the only daughter and who was died without children. So for this reason post of trustee was transferred to Sheikh Mohammed who was his brother of Sheikh Ali. Because Sheikh Tajamal Hussain and Sheikh Khaja Abdul Raheem (who was the father of present trustee of the shrine) who was died when Tafazal Hussain was living. So after the death of Tafzal Hussain Moulana, Moulana Abdul Rasheed has become his successor and so the present trustee of the shrine of Hadrat Bu Ali Qalandar is Moulana Abdul Rasheed.

He was married to two women. The first wife is the daughter of Khaja Mohammed Sadiq and who son of Khaja Karamat Ali. And from her one son, Sheikh Ghulam Mohammed Hameeduddin Arif was born. The second wife is the daughter of Maulavi Mohammed Ishaque son of Maulavi Mohammed Waheeduddin alias Maulavi Mohammed Ameer Gopamvi. And from her, Sheikh Ghulam Mohammed Nizamuddin and two daughters were born.

It was written above that Sheikh Imam Baksh has three sons and third son Sheikh Bu Ali Baksh has no male children and he has two daughters with him and the first daughter was married to Sheikh Tafzal Hussain. And the second daughter was married to Tajmal Hussain. It is possible that due to above writing the readers of this book may not understand clearly about their mutual relations in between them.

So, for this reason, we are writing herewith genealogy record of Hadrat Bu Ali Qalandar which is beginning from Sheikh Imam Baksh and till the present time successor and trustee of the shrine of Hadrat Bu Ali Qalandar Sahib.

Geneology record

Sheikh Imam Baksh trustee who has three sons and the details are as follows.

1. Sheikh Ali Baksh trustee and his son's name is Shah Tafzal Hussin trustee but he has no children and also her daughter has no children also.

2. Sheikh Mohammed Baksh has three sons and the details are as follows.

A. Sheikh Mohammed Baksh

B. Sheikh Tajmal Hussain.

C. Sheikh Abdul Raheem and after him Sheikh Abdul Rasheed has become the trustee and he has two sons and the details are as follows.

A. Sheikh Ghulam Mohammed Hameeduddin Arif

B. Sheikh Ghulam Mohammed Nizamuddin

3. Sheikh Bu Ali Baksh has no children and he has two daughters and their marriage details are as follows.

A. The first daughter was married to Shah Tafzal Hussain

B. The second daughter was married to Shah Tajmal Hussain

The revenue details of the shrine of Hadrat Bu Ali Qalandar

The village Ajah and Birsham both are coming in the record of the endowment of the shrine of Hadrat Bu Ali Qalandar in Panipat. The revenue and income of these two villages are used to spend for the expenditure of the shrine but these two villages were taken back by the British government due to the mistake of one Maulavi person who made the speech in the shrine building against the British government. When there was given proof of no involvement of the trustee and attendants of

the shrine in such above event but there was judgement that the above village will not be given to the shrine and instead of it there was sanction of Rupees 1011 annually to meeting expenses of the shrine of Bu Ali Qalandar and such grant is still available to the shrine.

In the village Panipat 60 Bigha (1 Acre = 4 Bigha 16 Biswa (4840 Sq.Yds) land is coming in the record as the endowment of the shrine since olden time and which was obtained during the period of Sheikh Mohammed Burhanuddin and its custodian is the trustee of the shrine. In addition to the above properties, there are many shops as well as cells are added in the endowment of the shrine. The income from the above properties is being used in the shrine. In short, all income from the above properties is being spent under the supervision of the trustee at the proper places.

Pavti village

Shams Doula Nawab Lutafallah Sadiq Sahib Ansari grandson Khaja Malak Ansari and who was governor of Bihar during the rule of King Bahadur Shah First and who has issued orders for the endowment for the following shrines in Panipat.

- 1.Shrine of Hadrat Bu Ali Qalandar
- 2.Sheikh Jalaluddin Kabir Auliya
- 3.Khaja Shams Turk Panipat

From the revenue of the above the trust an amount of Rupees 900 and which began spending as follows.

	Rupees
1.On the Shrine of Sheikh Bu Ali	600
2.On the Shrine of Sheikh Shamuddin Turk	150
3.On the Shrine Sheikh Maqdoum Jaala	150

Total	Rupees	900
-------	--------	-----

Expenses

From the sons of Nawab Sadiq Nawab Nasir Khan is the trustee of village Hartadi as per his advice and who arranged the following expenses under his supervision and details are mentioned as follows.

On 12th Ramadan one time public food will be distributed from his side and also the workers in the drum house who will get salaries from him. And filling with water of reservoirs of three mosques and maintenance and cleaning of wells of three mosques, buckets and ropes and for all these expenses he is responsible as per deed of the endowment.

When Nawab Sahib was want to make the endowment of Hadtadi village to meet the above expenses of the shrine and he has submitted the petition in the royal court of the king to write off revenue of the village. So King Mohamed Moazam Bahadur Shah First who was accepted his requested and issued the royal order of exemption of payment of the tax of the village Hadtadi.

There was one Hakim (a physician using traditional remedies in India and Muslim countries.) and who was in the condition of poverty. And due to the usage of spiritual of Hadrat Bu Ali, he was included in the royal board of doctors. And due to his sound policy which was made possible for Maqrab to become minister of Emperor Jehangir.

In 1071 Nawab Saheb during his period of ministry, he has extended shrine building of Hadrat Bu Ali Qalandar. And during this period his brother Sheikh Haji was taken royal order from Jehangir Jehangir for trusteeship of the shrine of Hadrat Bu Ali. After the death of above

Nawab Sahib and Sheikh Haji, Sheikh Mahmood son of Sheikh Haji during trusteeship of Hadrat Sheikh Burhanuddin he has filled his petition as per documents of his father for trusteeship of the shrine. So, for this reason, the working the trustee and attendants all were removed from the shrine by force due to the order of the king. That was period of King Shah Jahan and Sheikh Burhanuddin who was submitted his petition in the royal court for the injustice done to him and for reinstatement of the trusteeship of the shrine of Hadrat Bu Ali Qalandar.

The village Hadtadi is in the custodianship of this family. Because Nawab Sahib was written in the documents of the endowment that the village property which will remain with his family. At present Nawab Nasir Sahib is the custodian of this village who belongs to the family of Nawab Sahib and he is most suitable successors of his family lineage.

In 1910 he was arranged repairs work of rooms of the shrine buildings with huge money from revenue of Hadtadi village. Also, he was done repair work of the drum house. Nowadays he was doing repairs work of the tomb of Nawab Sadiq who was his ancestor and it is well known as the school of Hali. Instead of other expenditure, he is much interested in the construction works. We are also agreed with Nawab Sahib's opinion in this matter as construction works are very important than other expenditures.

As there will be too much rush of the pilgrims at the time of annual death anniversary known as Urs and there are no arrangements of stay in other places except in the rooms. So being the devotee of the Sheikh of time Hadrat Bu Ali Qalandar we request him earnestly in this matter in the service of Nawab Sahib that he should construct some additional rooms for the stay of the pilgrims in the open land which is at the back side of the shrine building. So that there will be comfort available to the pilgrims as per requirement of the seasons. And with this there, available

memory of the Nawab Sahib in the shrine building after him and as this is included in as propitiatory work. For this project, Nawab Sahib will be rewarded till the day of judgment. So in this matter, Nawab Sahib should pay attention to this construction project and enable the public to thank him.

Trusteeship of the shrine

Nawab Muqrab Khan belongs to the lineage of Hadrat Usman Bin Afan. He was the grandson of Sheikh Hasan. And he was the son of Hakim Bina Sahib Kiranavi. And he was the minister of Emperor of Jehangir.

Since the long period of time nephews of Hadrat, Bu Ali are coming as custodian of the shrine by their lineage. By the group of servants of the shrine belongs to respectable people of the city. And among all of them, some of them are from the following lineages.

1. Usmani
2. Ansari
3. Sadat (descendant of the prophet).

The End.

